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This Book belongs to the  
English Nuns of st. Jo.  
order in Brussels

for the use of Sister  
Mary Catharine with  
Leave of her Superior

ENGLANDS  
OLD RELIGION  
Faithfully gathered out of the  
HISTORY  
OF THE  
CHURCH of ENGLAND.

As it was written by *Venerable*  
B E D E, almost a Thousand years agoe,  
(that is) in the year 698. after the Passion  
of our SAVIOUR.

B E D E saith he ended this History in the  
year 731. after the Incarnation.

We have not altered any part of this Fathers own  
words in any Point concerning Faith; only here and  
there is omitted what belongeth not to that purpose.

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By H. B.

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*It was needful for me to exhort you, that you should earnestly con-  
tend for the Faith which was once delivered. Jude, v. 5.*

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At Antwerp, With Permission. 1653.



THE  
**P R E F A C E**  
TO HIS  
Dear COUNTRYMEN.

**T**HAT the faith first delivered was the true faith no man can deny, but he that will accuse Christ, and his Apostles of falsehood. All the difficulty is how assuredly to know this faith. To come to know it by force of argument and disputation surpasseth the capacity of most, wearieith many, brings many to despair lulling them at last into a total neglect of that whereof they ought to be most diligent. It would doubtlesse be a very ready and easie way even to the most unlearned to find this faith out most assuredly (if it were possible) with small expences and little labour, by travelling into some countrey where all men confess this true faith to be still uncorruptedly practised. For there without any noise of disputation, we shal stand viewing with our own eies, what is practised in that happy country, so that though a thousand crafty sophisters and subtile dispu-



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tants should go about by words to perswade me who am unlearned that the practises of that country, were not the same that my own eyes most attentively and frequently see again and again, it wil not be possible for me prudently to give the least credit to these captious disputants: but I would ever credit more my own eyes then their arguments.

Now then all the difficulty is how to make us witnesses of what is practised in such a country as undoubtedly boldeth and practised the true faith, and to doe this with small expence and little labour. I hope (dearest country man) thou canst not say that the price of this little book can either put thee to any considerable expence, or the labour of some three or at the most four hours required for the reading thereof put thee to much labour. Yet if this be done by thee thou wilt be as good as an eye witnessse of the faith practised in our countrey. In that agowherein it is very easie to prove the true faith to have undoubtedly flourisht in this our countrey. First because this faith was confirmed by the Preachers thereof with a number of miracles related in this short book written by as worthy a man as ever was known to have handled Pen in England, in a book which no man ever judged corrupted or written by any other pen then

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then Venerable Bedes a person not to be paralleld by any other of our nation. Secondly This faith here described as practised in England immediately upon her conversion under Pope Gregory was not found one jot differing from that faith which the Scotts before us had received by Palladius their Apostle sent by Pope Celestine Anno. 423. as we shew here out of Bede li. 1.c. 13. Only the Scotts fell to celebrate Easter at a wrong time not using likewise the same manner of shaving their crowns in their clergy either Religious or Secular. They differed not about any one of these points in which Protestants differ from Roman Catholicks as we note l.4.c.4. whence being at last brought viz. to keep Easter, and to use the same manner of shaving the crowns of their Priests and Monks, which the English did, they disagreed from them in nothing at all, as is cleer out of the three last chapters of Bede. The Faith therefore which thou here seest practised in England, is the very same which was held forth and practised in Scotland from the first conversion thereof, which was not four hundred years after Christ's passion, it being but four hundred and twenty three years after his Incarnation as hath been said; yea this Faith thus practised in England, is

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the very selfsame which was taught the old Britans a little more then a hundred years after Christ's Passion. For it was in the hundred fifty sixth year after his Incarnation that holy pope Eluetherius sent those Apostolick preachers, who baptized King Lucius and his people as you shall see l. i. c. 4. The old Britans being by the English (who subdued this land being as yet heathens) driven into Wales still kept the faith they received, and at the time that the English were converted they were not found to differ, from what S. Austin taught the English, in any one point, in which the Protestants or any of our other Religions differ from Roman Catholicks, in so much that as Bede relateth l. 2. c. 2. they were ready to joyn with Austine if he had but risen up unto them when their seven Bishops entred the synod where he was, and in this synod all their controversie then was about keeping Easter at a several time, and about some difference in Baptisme: neither was there any point hindring Austine to hold communion with them but these two. They remaining obstinate in defending these against the Roman and universal Church became Schismaticks, were confuted by miracle, and their ruine miraculously foretold to be at hand for this their division, and schism

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schism, God presently fulfilling the prophese. The faith then, which thou in this History behouldst practised in our English Church in all points now in controverse, is the very same with that faith, which the old Britans received a very little more then a hundred years after Christ's passion, in which Age all agree the true faith of Christ to have been incorruptedly delivered; it being not a full hundred yeares after the finishing of the Scripture.

Bekold then according to the reach of thy capacity without carrying thee out of thy own countrey or parish I have brought thee into one in which all men must needs confess the true faith to be most incorruptedly practised as well at that time in which this History was written, as at the fourth Age when this faith was practised in Scotland, as also at the entrance of the second Age in which this faith was practised by our old Britans. Begin then to travel through this countrey as it was in that Age by the benefit of this book, which is no new one but written in the very words in which I give it thee (For as much as concerns all points of faith therein delivered) almost a thousand years agoe and when these things were but just done and even upon the place, in which they were done, that

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so thou mightst be assured that neither distance of time, or place, bindred our most learned and holy Historian from telling the very truth; spend but a few hours I pray thee in travelling over this book, and it will make thee though thou best unlearned as good as an eye witness of the faith which was first delivered by Christ and his Apostles and their immediate successors, so that I hope in God a thousand crafty sophisters shall not be able to make thee deny that thou hast seen, what thine own eyes most assuredly testifie to have attentively beheld, viz. that is, the true Old Religion as it was in her best age.

And because travellers desire to have Card or Map, of all the countryes and Townes which they are to see in their Travels. I will also, as in a short Map give thee a brief sum of all that thou art to see practised in this Old Church of England when she was in her greatest purity, that is when she was agreeing wholly with the faith practised in the beginning of the second age after Christ. Come then along with me where thou shalt see First among the old Britans, before ever Austron entred England such swarmes of Monks that even that one Abbey or Monastery of Bangor contained above one and twenty hundred Monks. Scotland also which received her

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her Faith in the fourth Age after Christ's Passion, sends forth her Monks to joyn with those Apostles sent us by St. Gregory and his Successors. But now in this our new English Church to be a Monk is to be a Traitor: then they were our Apostles.

Secondly, These Apostles of ours did Miracles so frequently, that the Pope thought it necessary to write to them to be mindful of humility, for fear the multitude of Miracles they wrought might by pride endanger them.

Thirdly, our English, both high and low, eagerly then embraced Monastical Vows. This course of life was accounted the most ready way to Heaven. Our Kings left their Thrones, and shaving the crowns of their heads, put on the habit of poor Monks. Everywhere in your travels you shall meet with Abbyes and Abbots, and Abbesses, with Monasteries and Monks, with Nuns, and Nunneries.

Fourthly, These Monks and Nuns, shine frequently with extraordinary sanctity of life, are endowed with the gift of Prophecy, very often made partakers of Heavenly Visions and Apparitions, and graced with many Miracles.

Fifthly, The Vow'd Virginity of these  
B. Nuns

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Nuns is approu'd from Heaven ; and by reason of these Vowes they are called Virgins consecrated to Christ, Spouses of Christ, true Queenes espoused to the Heavenly Bridegroom.

Sixthly, In the very Desart thou shalt meet with Hermits, with Anchorets, with men leading a perfect solitary life, using extraordinary austerity in fasting, watching, and other penal rigours, and these men graced from Heaven with Miracles.

If thou hadst rather look upon the Lay-  
ity, thou shalt find

Seventhly, That among them it is a point of great sanctity to joyn perpetual Vir-  
ginity with Wedlock, and God approveth  
also this by Miracle.

Eighthly, Thou shalt find good works  
done by ali for hope of reward, and these  
good works held to be the golden cords lift-  
ing them up to Heaven : Moreover, they  
are judged according to their Works, and  
not accounted justified by faith only.

Ninthly, Sins believed to be redeem'd by  
good Works, and satisfaction to be made by  
our patient sufferings.

Tenthly, They confess to Priests the secret  
sins of their heart most openly and plainly,  
doing the penances enjoyned them for satis-  
faction.

11. They

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11. They rigorously fast all Fridays and  
the 40. daies in Lent, and the transgressors  
are punish't by Law.

12. They go on Pilgrimage even as far as  
Rome, both King and people practise this as  
a thing of great vertue.

13. They everywhere worship Reliques,  
God confirming it by many Miracles : Hence  
Reliques were esteem'd presents for Kings.

14. They use Invocation of Saints, hold-  
ing their unworthiness to be supplied by their  
Merits, and therefore desiring to have them  
for Patrons in Heaven : And God appro-  
veth this their devotion by a world of Mir-  
aculous Graces given at the devout Invoca-  
tion of these Saints.

15. They daily pray for the Dead, and  
it was a common Proverb then to say, God  
have mercy on their soules, as Oswald said  
when he died himself.

16. Hence that party found credit among  
the most understanding and most Virtuous  
of those Times, who reported himself in a  
miraculous Vision to have been an eye-witness  
of Purgatory-paines, and to have been told  
by an Angel that very thing which the Pa-  
pists in these daies say, that many souls are  
delivered from Purgatory before the day of  
Judgment,

B 2

17. That

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17. That this deliverance is effected by Alms and other good deeds done for them, especially by offering the Sacrifice of the Mass, both which last poin's as well the Greeks as the Latins defin'd in the Council of Florence in these words: These soules who are purged as abovesaid (that is, by the Prayers, Alms, and other pious works, and by the Sacrifice of the Mass) are forthwith received into Heaven, and behold God clearly; In cœlum mox recipi & intueri clare Deum.

18. Hence also he fin's the like Credit, who recounted of himself, that, when in a Battel it was reported he was slain (whereas he was not slain but only kept prisoner in fetters) his Brother, who was a Priest & thought so, saying often Mass for his soules release, his fetters always fell off on their own accord, God testifying what should have befaln his soul, had he been prisoner in Purgatory.

19. Hence also they make Vows of practising extraordinary Austerities to satisfie in this world for their sins; which Vows are here approu'd from Heaven.

But because I know thou longest most to view attentively their Churches, their Church-Service and their Clergy, and the manner of the Government instituted by Christ

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Christ shining in the Primitive practice of his Church for. The 20. Point, That thou shalt everywhere see their Churches dedicated to the Virgin-Queen of Heaven, to the Apostles and Holy Martyrs.

21. In this dedication Holy Water is used, as also holy cyl: b. both which Miracles at several occasions are wrought.

22. Their Altars also of Stone are consecrated; so also their Chalices, which are sometimes made of pure gold; they have rich Church-vestis, Altar-clothes: They have many Altars of stone in one Church: these they also dedicate to Saints.

23. The Sacrifice of the Mass is offered upon these Altars. And because in journeys among Heathens, Altars of Stone cannot be found, they carry with them portable Altars.

24. By these Altars the bodies of Saints are richly enshir'd, and upon the altars are plac't Reliques brought from other places even as far as Rome.

25. A number of lights both day and night burn in these holy places.

26. They use Pictures of our Saviour, and of our Lady, and place in their Churches Crosses of gold and silver.

27. Their Priests who are ordain'd for the

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the Ministry of the Altar, and to offer Sacrifices are commanded to live a single life.

28. These Priests wear shaven crowns in honour of our Saviour's Crown of Thorns, whose ignominy they glory to carry in the highest part of their body, and profess that by it they are tending to a crown of glory.

29. These Priests hear Confessions, and either presently give absolution, or defer it for a time, as they see cause.

30. They reserve the Sacrament, which consequently they often administer in that one kind in which it is reserved.

31. They use Exorcisms against the Devils, who are cast out at their command many times.

32. The people flock to them to crave their blessing.

33. They give this Blessing with their hand [making the sign of the Cross] God sometimes miraculously curing the sick by the blessing of holy Priests and Bishops.

34. The Bishops who ordain and govern these Priests, are themselves governd by their Metropolitans and Primats. These Primats are placed in this Authority by the Pope, and alwaies invested by him, giving them their Pall to use only at solemn Mass.

35. The Primacie of the Bishop of Canterbury

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terbury is not instituted by any King, but by the Pope, giving that Bishop full power over all English Bishops, though living then under several Kings.

36. These Bishops, when they suffer any grievances from their Metropolitans, or Primats in England, do make their Appeal immediately unto the Pope, as to their highest Superior on Earth: their Accusers prosecute their Accusation not in England, but in the Popes Court at Rome: they being there cast, obey humbly in their own Kingdom, and by the sentence of the Pope, English Bishops depos'd, are acknowledg'd to be legally restor'd, and this even in a publick Synod of the English Church. And this Appeal used by their most holy Bishops.

37. The most holy also and most Apostolick Bishops, ask the Popes license and blessing to preach to Heathens.

38. They have evermore recourse to the Pope in the most important Ecclesiastical causes.

39. They admit the use of such privileges as the Pope granteth to any in England.

40. They admit of more Councils then the four General Councils.

41. The Pope, in these Ages, is styled Bishop of the whole World. He is said to exercise

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Exercise this his Supremacy in place of S. Peter, who is call'd the first Pastor of the Church; and Prince of the Apostles is the ordinary name by which then at every word they call'd S. Peter. S. Peter also owneth the deeds of his Successors, who also give the blessing of S. Peter to Kings as to inferiors: for without all contradiction the less is bless'd by the better, as S. Paul saith, Heb.7. v.7. Hence also as a father he calleth Kings his sons.

42. He sends Apostolick Preachers over the world.

43. Those who divide from Prelats commissioned by him, are accounted Schismatics, and God bringeth ruine upon them, as is miraculously by such Prelats prophecied unto them. They also by manifest Miracle are convicted to follow falsity.

44. The Tradition of the Church is to be held, and that of the Church of Rome is preferr'd before all other.

45. The Church of Rome held at this time Catholick and Apostolick.

46. The yearly Feasts kept by us after the custom of the Roman Church.

47. Conformity to be held with that Church which is spread over the face of the Earth.

48. Dec-

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48. Decrees of Councils to be observ'd, and that it is a damnable sin to hold against the Church, when we are fully certified that she teacheth such or such a point contrary unto us.

49. All these things were believ'd and practis'd by the English Church at that Age, in which she in all things followed the Catholick Rule. As here Bede testifieth.

Behold ( dear Countrymen ) near half a hundred things, all to be seen by thee in that old English Church, of which not any one can be seen in the present English Church. This thou beholding attentively with thy own eies, without any noise of disputation, or intanglement of captious arguments, wilt be able manifestly to conclude, that all these half hundred points so oppos'd and scoffed at by all Protestants, shew those ancient English not to have been Protestants. And to see this thou canst not but have learning enough, if thou canst but read. It is also here as clearly to be seen, that no one of those Religions with which England doth now so abound, was the Religion of those daies. And that all that you most scoff at in the Religion which you call Popery, was then most in use. Now lest thou shouldest not observe these thing, as thou readest this little

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Book

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book I have everywhere in the Marget noted down for thee all the places where every one of these hulf hundred points may be beheld by thee in the short passage through this Book.

In less then a quarter of an hour thou (by casting an eye upon these Marginal notes) maest take a sufficient proof of any point here mentioned, and see if what I say be not as clearly to be seen in the practise of this old pure Church, as it is here set down by me in this Summary of such things as are in this Book to be view'd. Whence the Reader cannot but see either the gross ignorance or over-lasting boldness of Dr. Henry Ferne, who durst lately say, that the faith which England cast off in Hen. the 8. his daies (or rather in the daies of Q. Eliz.) was not the same faith which was brought into England at our conversion under S. Gregory; and that if we had kept that faith, the English Church could not justly have in this Age divited from the former English Church: And yet neither he, nor any though never so learned a Protestant Dr. is able to shew the time when, or the place where, or the persons who, or the means by whib, or any one single point in which all England chang'd the faith receiv'd under S. Gregory. That faith (as we prov'd

## The Preface.

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I know there is no way to answer this so palpable a conviction, but by finding ſome ſhift to detract from this Historie: what ſhift this will be I cannot devise. First, Thou canſt not say that the History ſaith not what we make it ſay: For we ſpeak in

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this most Ancient Authors own Words, most faithfully translated, as often as we come to touch upon any Point of Faith. Secondly, Thou canst not say that the Words of this Author deserve not all credit: For this were both to discredit our whole Nation, which never yet from the beginning of the World is known to have brought forth an Historian of greater credit. (For I beseech thee tell me, if thou canst, who that Historian was.) And this also were to gainsay all Antiquities, which even when Bede lived did read his Works in the Church by the Title of Venerable: For they could not call him Saint, he being yet living. And hence this Title still remaines, though Antiquity after death ever held him for a Saint. Whence Pallidore Virgil alledging Bede, saith. Bede an Englishman, then whom, none more chaste, none more true. And your own Cambden treating of the Bishoprick of Durham, saith. Here our Bede was born, the singular Glory and Ornament of England, who for his Piety and Learning got the surname of Venerable. He bestowed all his diligence (as himselfe saith) in Meditation of the Scripture, and amidst the surging waves of Barbarisme

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barisme wrote many most Learned Volumes: So He. And indeed Bede was the St. Austin of our Nation. The time he lived in, made him a most near borderer unto the very things which he wrote, and he lived upon the very place where they were done: In which place, at that time no man of any Conscience or Credit would so much as venture to write things then notoriously known to be contrary to truth by all intelligent persons, especially very often citing eye-witnesses still living, as he doth. There was then no Jesuit at his elbow to prompt him how to set forth his Historie to the advantage of such Papists as should be in their daies, that is, some eight or nine hundred yeares after. Thirdly, Thou canst not say that the Faith of this Age was corrupted in any point, in which Roman Catholicks differ from Protestants, or from any of our many Religions in England. For I have already skewed (N. i.) that the Faith of this Age in all those points agreed with the Faith not onely of the Fourth Age, in which the Scots receiv'd this very Faith, but also with the Faith which was not a hundred yeares after the finishing of the Scripture: at which time our

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our old Britans receiv'd this very self-same Faith. That Faith was not corrupted: This was that very Faith, this therefore was not corrupted. Fourthly, That all we have taken out of Bede his Latine or English Copies, is wholly conformable to the Saxon Translation of Bede, made so long agoe by King Alfride, and lately set forth by Abraham Welock a prime Protestant Doctor. For it was in all these places diligently conferred with that Translation. Lastly, If thou sayest this Historie is incredible, because it relates so many (to thee) incredible Histories: I must tell thee, that either all ancient Historians and Fathers, who wrote any part of Ecclesiastical History, did notoriously lye, or else the like things happened also in all other Countreys at the times, and near to the times of their first conversion. St. Gregory did write a great while after the conversion of Italy, and yet his Dialogues speak of great wonders. Read also St. Austins most undoubted and most eminent Work of the City of God, in which l. 22. c. 28. he recounts above twenty Miracles done by the intercession of Saints; and addeth, that many Books would not contain their number. Read

St.

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St. Hierome, St. Ambrose, St. Greg. Nazian. St. Athanasius. Read Eusebius, or the Tripartite History of Socrates, Sozomen, and Theodoret: Read Euagrius, Palladius, or Nicephorus, and they all both in East and West tell as incredibile Histories and Miracles as any be in Bede. And though possibly some of these things should be false (for to many he adds such proofes as make them undeniall) yet we are hence assured what kind of Stories were then held forth as probable, and never rejected by any as containing a confirmation of any doctrine different from the present Faith of that Age. And I would have my Reader know that I relate them so plentifully for this end: and that it may appear what kind of Stories such men as Bede (that is, such as England cannot match) believed to be true in that pure Age, and related to have them believed by Posterity, which Bede and the chiefeſt of the Fathers would not have done, were they not conformable to the Faith of that Age. And against this Argument, thus taken from these Histories, no Protestant can give so much as any thing like an Answer, for it

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it strikes them dumb. I will no further detain thee (Dear Countreyman) from making that short Journey through this book which may be of so great benefit unto thee, a Journey of a very few hours which may bring thee to the knowledge of offering thy waies so that by Gods grace (which I desire thee in the beginning most earnestly to implore) thou mayst be conducted safely to the never ending Joyes of the Heavenly Countrey.

Dear Reader, the benefit of this Preface will chiefly be found if thou readest it again after thou hast read the Book it self.

Book. 1. Chap. 1, 2, 3, 4.

1

# ENGLANDS old Religion.

FAITHFULLY

Set forth by Venerable Bede, in his History of the Church of England: Omitting onely such things as make not to this purpose.

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### The first Book.

Chap. 1, 2, 3. In these Chapters there is nothing to our present purpose: They onely contain the State of Civill affairs in Britany.

### Chap. 4.

IN the year of our Lords Incarnation 156. Lucius King of the Britans, wrote to Eleutherius a holy man, then Pope

The old Britans receive their Faith from the Pope

156.

B of

## Englands old Religion B.1.

of the *Church of Rome*, desiring, that by his appointment he might be made a Christian. Which request being granted him, the *Britains* received the Faith and kept it sound and undefiled untill *Dioclesians* time.

In the 5. Chapter, nothing to our purpose: It describes onely the Wall made between *England* and *Scotland*.

## Chap. 6.

*Dioclesian* and *Maximian* raising the Tenth Persecution against the Christians, caus'd the Churches to be spoil'd, the Christians to be tormented and kill'd: For ten years it continued burning of Churches, banishing Innocents, murthering

## out of Bedes own words. C.7.

dering of Martyrs: Among other places *Britany* was at this time honoured with the glory of many holy Martyrs, who constantly dyed in Confession of their Faith.

## Chap. 7.

Among others suffered, St. *Alban*, of whom *Fortunatus* Priest in his Book of the *Praise of Virgins*, reckoning up the Martyrs which from all coasts came unto God, saith,

*The fertill Land of Britany  
brings forth,  
Her Proto-Martyr Alban of  
great worth.*

This *Alban* being yet a Pagan, when the cruell Edicts of the wicked Princes were set forth against the Christians, receiv'd into his house one of the Cler-

*Englands* first  
Martyr for en-  
tertaining a  
Priest in his  
house.

Amphibal this  
holy Priests  
Name.

gy, who had fled from the Persecutours, and observing him night and day, to continue in Prayer and Watching, suddenly touch'd with the grace of God, he began to follow the example of his Faith and virtue, and instructed by his wholesome Exhortations, forsaking Idolatry, became a Christian. It came to the ears of the Prince, that this holy Confessour of Christ ( whose time was not come that God had assigned for him to suffer ) lay hid in *Alban's* house: Whereupon Souldiers were sent to apprehend him, but St. *Alban* apparrelled in his guests and Masters garments, presented himself unto them. When they brought *Alban*, it hapned that the Judge was doing sacrifice unto the Devils, who be-

out of Bedes own words. C.7.

beholding him, and incensed with anger for that he feared not to offer himself unto death for his guest; he commanded him to be brought before the Idols. For as much (quoth he) as thou hadst rather convey away the Rebell and Traitor to our gods, than to deliver him up to deserved punishment, what pains he shold have suffered, if he had been taken, the same shalt thou undergo, if thou refusest to practise the rites of our Religion. But St. *Alban*, who had voluntarily declared himself a Christian, little heeded the menaces of the Prince, but being throughly guarded with the spiritual armour of Grace, plainly told him, he would not obey his command.

*I am a Christian ( saith he) and I apply my self to Christian duties*

Christian  
Priest-hood  
treason under  
Dioclesian.

*A Miracle.*

ties and exercises. I honour and worship the true and living God. These sacrifices which thou offerest to the Devils help not the offerer, but purchase them eternal pains. The Judge hereupon commanded the holy Confessor of God, to be beaten by the Tormentors, but *Alban* in his sufferings was patient and courageous. Then the Judge sentenced him to be beheaded. As he was led to execution, he came to a flood which swiftly ran betwixt him and the place where he was to suffer. The company was great, and the bridge narrow, so that it was likely to be Evening before they could all pass; *Alban* desirous of death, coming to the river side, made his Prayer, and saw forthwith the bottom dry, the water giving

out of Bedes own words. C.7.

ving place to him, and to the people to pass over: Which the Executioner seeing (not without the holy inspiration of God) fell down at his feet, and casting from him his sword ready drawn, desired rather to suffer himself than do the Execution. Then came they to a very pleasant hill, worthy to be dedicated by the bloud of the blessed Martyr. At the top whereof, *Alban* begg'd of God to give him water, and strait there arose a Spring at his Feet, whereby all perceiv'd that as the River before in obedience to him was dried up, so water was now given at his entreaty. Here this most valiant Martyr being beheaded, received the Crown of life, which God promiseth to those that love him

*A Miracle.*

A Miracle.

him. But he who did the Execution had short joy : for his eys fell upon the ground with the Head of the holy Martyr. There also was beheaded the Souldier, who being called of God, refused to strike the holy Confessor, of whom tis manifest, though he was not Christned in the Font, yet was he baptized in his own blood; and so made worthy to enter heaven. The Judge seeing so many strange and heavenly miracles wrought by this holy martyr, comanded the persecution should cease, beginning to honor in the Saints of God their constant and patient suffering death, whereby he thought at first to draw them from the devotion of their Faith. St. *Alban* suffered Martyrdome the 20th. day of June  
neer

neer the City *Verulam* (now call'd St. *Albans* in *Hartfordshire*) where (after the Christian Church was calm'd) a Church was built of exceeding rich work, and worthy of such a Martyrdom : In which place even to this day are sick persons cured, and many Miracles wrought : Many more suffered in sundry places, who by perfect victory yeelded their Souls to Heaven.

Daily Miracles  
at St. *Albans*  
about the  
middle of the  
third Age un-  
till the se-  
venth Age.

## C H A P. 8.

After the storm of this persecution was blown over, the Christians, who in time of danger lay hid in dens and deserts, came forth and shewed themselves abroad, renew'd Churches which were overthrown,

C thrown,

Churches  
erected to Mar-  
tyrs about the  
year, 400.

thrown : founded, built, and  
drest up new in honour of the  
holy Martyrs, celebrated holy  
dayes, consecrated the divine  
Mysteries, and every where  
display'd their Ensignes in  
Holy-dayes in signe of Victory. This peace  
their Honour. continued in the Church of  
Christ in Britany untill the  
Arian Heresie, running  
through the world, corrupted  
also with venomous Errours  
this Island. When by this  
means Heresie had found an  
open vent to press over the  
Ocean into the said Island,  
soone after all manner of Her-  
esies flowed in and were recei-  
ved by the Inhabitants, they  
being men delighting ever to  
hear novelties, and stedfastly  
retaining nothing as certain.  
This Heresie of the *Arians* be-  
ing discovered and condemn-  
ed

England prone  
to novelties.

ned in the Councel of Nice, did  
neverthelesse infect not onely  
other parts of the world, but  
even the very Churches of  
the Islands with poisonous In-  
fidelity.

In the 9. Chap. nothing but  
civill Affairs.

## CHAP. 10.

The year of our Lord, 394. This Heretick  
*Arcadius* raigning, *Pelagius* a <sup>had the great</sup> *Britan*, disperst the Venom of <sup>St. Augustine</sup> his adversary  
his faithless Doctrine; hold- <sup>whilst he it-</sup> ing that a man might live well <sup>ved.</sup>  
without the help of Gods  
grace.

In the 11. and 12. Chapters  
nothing but civil Affairs.

## CHAP.

## Chap. 13.

The Apostle of Scotland sent by the Pope of Rome, an. 423. In the year 423. the 8th. of the Emperour *Theodosius* the yonger, *Palladius* was sent by *Celestine* Bishop of the Roman Church to the *Scots* (who had receiv'd the Faith of Christ) to be their Bishop.

In the 14. Chapter nothing.

## Chap. 15.

Altars, an. 429. The *English* ( then Heathens) sent for out of *Germany* over run *Britany*. The Priests are every where slain at the Altars. The Bishops with their flock were murdered with fire and sword ; without regard unto their dignity.

In

out of Bedes own words. C.17.

In the 16. Chapter, nothing but civill affairs.

## Chap. 17.

A few years before the arrival of the *Saxons* & *English*, the Pelagian Heresie brought in by *Agricola*, greatly corrupted the Faith of the *Britans*. But they being unwilling to receive this lewd doctrine ( blasphemous against the grace of God) and yet unable to resist the crafty and wicked persuasions of their Adversaries, took this wholesome Counsel to seek for ayde from the Bishops of *France*. A Council being call'd, the *French* consulted among themselves whom they should send. By the judgment of all the Apostolical Bishops

Ger-

*Germanus Bi-* *Germanus* and *Lupus* were cho-  
*shop of Auxerre* sen to pass over into Britany :  
*Lupus was first* Who with great alacrity, re-  
*a Monk in the* ceiving the Orders and Com-  
*Abbey of Li-* mands of the holy Church,  
*rine, and thence* put to Sea. Whilst they were  
*made Bishop of* under sail, the Devill envying  
*Troyes.* such men should go to the re-  
 covery of that People, raised a  
 dangerous tempest. *Germanus*  
  Bishop, feeble of body, through  
  weariness fell a sleep, then  
*Lupus* and the rest call'd upon  
  him. *Germanus* more constant  
  in the greatness of the danger,  
  invoketh Christ, and taking in  
  the name of the holy Trinity a  
  few sprinkles of water, casteth  
  it into the Sea : Forthwith the  
  rage of the storm breaketh ;  
  God being called upon defer-  
  ed not his help ; the enemy is  
  chased away, and they set on  
  land where they desired. A  
  multi-

The miracu-  
  lous use of Ho-  
  ly water, about  
  430.

out of Bedes own words. C.17. 15

multitude of People assem-  
  bling received the Priests of  
  God ; of whose coming the  
  wicked spirits gave notice, and  
  afterward being expell'd out  
  of the obsess't bodies, at the  
  command of Preists, they de-  
  clared both the manner of the  
  tempest they raised, and the  
  danger like to have ensued,  
  confessing they were over-  
  come by their merits and  
  command. Upon their arri-  
  vall, they filled the Island with  
  their good name, preaching  
  and vertues, and the word of  
  God was taught by them as  
  well in Churches, as in the  
  open streets, and in the Coun-  
  try ; so that in all places, the  
  sound and faithful Catholikos  
  were confirmed, and they that  
  before swarved from truth  
  were reduced. Thus in short  
  time

Devills cast out  
  at the com-  
  mand of Priests  
  about 430.

time, through their authority, vertue and learning, the whole Country was brought under obedience to their Doctrine. The Authors of Heretical error lay lurking all this while, and like the wicked spirits were vext to see the people daily fall from them. At length they undertook to try the matter by open disputation, which being consented to, they come forth richly and sumptuously apparell'd, attended by a number of flatterers, chusing rather to commit their cause to open contest, than seem to the People, whom they had subverted, to have nothing to say in defence thereof. Thither flockt a great number of people with their wives and children. The blessed Priests *German* and *Lu-*  
*pus,*

*pus* gave their Adversaries leave to speak first, who vainly entertain'd the people with naked words. Then the reverend Bishops poured forth their Eloquence, confirm'd with sacred Texts from the Gospel and Apostles. Thus vanity was convinced, falsehood confuted, and in effect at every objection, their Adversaries were forced to confess their error, not being able to answer. The people could hardly hold their hands from them, yet shewed they their judgement by their acclamations.

### Chap. 18.

This done, a certain Colonel cometh forth, offering them his daughter of ten

D ycars

years old to be cured, who was blinde. They bad him carry her to their Adversaries: but they ( their own conscience frightening them from such an enterprise) joyn with the girls Parents, desiring the Priests to doe the cure; who seeing their Adversaries dismaid, made their Prayer. Then *Germanus* full of the holy Ghost, calling upon the blessed Trinity, looseth from his neck a little bag full of *Reliques* of the holy Saints, and in the sight of them all, applyed it to the eyes of the Maid: Whereupon she strait receiv'd her sight, to the great joy of her parents, and the amazement of the people at the Miracle. From that day, the said errors were so rooted out, that

## Custome of wearing holy Relicks.

These Relicks  
work miracles.

*out of Bedes own words. C.18.*

that with most earnest desire, they all imbraced the doctrine of the Bishops. Thus damned falsehood being supprest, the Authors confuted, and all mens minds instructed in purity of Faith, they went to St. *Albans*, to give God praise and thanks by him. Where *Germanus* having *Reliques* of the Apostles and divers Martyrs, making his prayer, commanded the Tomb to be opened, with intent there to deposite those precious treasures, thinking it good, that the members of the Saints gotten in divers Countries might be shrin'd together in one Tomb, who like in Merits rejoiced with God in Heaven. Which being done with much honor, he took some of the dust of the place, where the holy

## D 2 Martyrs

Pilgrimages  
to Saint's bo-  
dies Ann. 430.

to Saint's bo-  
dies *Ann. 430.*

## Inflating of Rolicks.

## Veneration of Relicks.

Martyrs blood was shed, and carried it away with him, and a great number were that day converted.

## Chap. 19.

A Miracle.

As they were returning back, it happened (by the Devils procurement) that Saint *German* by a fall brake his leg, that so by the affliction of the body, the merits of the holy man might be more encreased. Whilest by reason of his weakness he was fain to tarry still in one place, the next house to his lodging was by chance set on fire, which having consumed all neer it, drew nigh where this good man lay. But that the power of God might appear, the fire

spoiled

out of Bedes own words. C.19.

21

spoiled whatsoever the people sought to save, except what the sick man lying in his bed preserv'd : for in the midst of the raging flames the house, which this weak man kept, remain'd untouched, all wondring at the Miracle. Before the Cottage of this poor Prelate lay a multitude of people, without number, some to be cured of the maladies of their souls, others of their bodies. It cannot be exprest what Miracles Christ wrought by his Servant, and what cures this sick man did. In the mean time, suffering no remedy to be applyed unto himself, one night he saw a beautifull young man all in White at his bed side, who stretching forth his hand seemed to lift him up and bid him stand, and from that

Multitude of Miracles.

that hour his pains were aswag'd, and he restor'd to health.

## Chap. 20.

About this time the *Saxons* and *Picts* waged war against the *Britans*, who fearing they should not be able to match them, implored the help of the holy Bishops, who coming to the Camp, filled their hearts with such confidence, as if a mighty Army had been come to aide them. This hapned about the holy time of *Lent*, which was more devoutly observed, through the presence of the Priests: In so much as being instructed by continual preaching, many of the Country were daily Christned, and the

Lent religiously observed at the begining of the fourth Age.

the greatest part of the Army required Baptism. On *Easter-day*, they made in the Campe, the form of a Church, adorning it with boughes, where they were solemnly Baptized; by virtue whereof, they became fervent in Faith, and bold in hope of Gods strength. The Enemy having intelligence of their sober demeanour and order of their Campe, thinking to surprize them (being unarm'd) and obtain the victory, marcht in great speed towards them. Now the holydayes of *Easter* being past, the Army goeth fresh from Baptism to their weapons. *S.German* making himself their Captain, pickt forth a choice Troup of souldiers, placing them covertly in a Valley, where it was thought the enemy

A miraculus  
Victory.

my would passe, giving them all warning, that as they heard him say, they should all answer the same : Thus suddenly breaking out of Ambush where they lay, the enemy being not aware of them, the Priest of God cryed aloud, thrice together *Alleluja*, all the Troop repeating, answered the same. The echo from the hils resounded, as though they had been thrice as many : whereat the Enemy was so amaz'd, as though heaven had fought against them : Whereupon with all speed they fled, casting away their weapons, thinking it enough if they could escape with life. The *British* souldiers gathered up the spoiles, and with great joy acknowledg'd God onely to be the giver of that overthrow.

throw. The Island being thus set in good order, the Bishops returned home, to whom God gave a prosperous passage both for their own vertues sake, as also at the Intercession of the blessed Martyr *Alban*.

Intercession of  
Saints.

### C H A P. 21.

Not long after word was brought out of the same Island that the *Pelagian* Heresie was reviv'd. Again therefore are directed to the Bishop, the entreaty of all the Priests, that he would go through with the Cause of God, which he had taken in hand. So he return'd again (into *Britany*) with *Severus*, who was disciple of the most blessed Father *Lupus*, ordain'd Bishop of *Trevers*, preaching first unto that part of

E Germany

A Miracle.

Bishops and  
Priests give  
their blessing.Bishops pu-  
nish Heretics

*Germany* the word of God. In the mean while, the wicked spirits flying about the Island, foretold every where (forced thereunto) that St. *German* was returning: in so much as *Elafius* one of the chief among them, without report of any messenger, hastned to meet the holy men at their arrival, having with him his son, who in the flower of his youth had lost the use of his leg, which was so shrunk, that he could not set his foot upon the ground. The whole Country flockt thither to meet them, where their blessing and divine Doctrine was bestow'd upon the people. They found them as for their Faith as they had left them, onely they found the fault to remain in some few, those they sought after,

out of Bedes own words. C.21.

after, and finding them, condemn'd them. This done *Elafius* fell down at the feet of the Bishops, offering them his son, whose sad case needed no prayers to crave relief. Forthwith St. *German* taking the young man to him, felt his knee, and with his blessed hand searcht through all the affected place, and at his touch each part received health, and the sinews return'd to their natural course, so that in sight of them all he was restored to his Father. The people were all astonished at the strangeness of the miracle, and the Catholike Faith thereby confirm'd. After this, he preacht to the people to exterminate the said Heresie, and all assenting, the Authours were expell'd the Island, and delivered unto

E 2 the

Catholike  
Faith confr-  
med by mi-  
raele.

the Priests to be carried thence, that by this punishment the Countrey might be rid of them and their Heresies. Hence it came to pass, that in those places, the Faith for a long time remain'd sound. Not long after *Germanus* deceased at *Ravenna*; his corps was convey'd to his own Church with *Germans* body an honourable train, not without miracles wrought by the *Bishops* life in *Surius* July 30. way.

In the 22. Chapter nothing but civil affairs.

### Chap. 23.

The English receive the Faith from Monks sent from the Pope  
An. 582.

In the year of our Lord, 582 the 10. of the Emperour *Maurice*; *Gregory*, a man most renown'd for deeds and learning, was made Bishop of the *Roman*

out of Bedes own words. C. 23.

*Roman* & *Apostolike* see, which he govern'd 13. years seven months and ten dayes. The Year 150. after the coming of the *English* into *Britany*, this Pope being mov'd by divine inspiration thereunto, sent the servant of God *Augustine* with many other Monks, fearing God, to preach to the *English* Nation. But being on the way, and terrified with the apprehension of the journey, they sent *Augustine* back to the Pope (whom he had there appointed Bishop, if they were receiv'd) humbly entreating him that they might not proceed: but he exhorted them by letters, that putting their trust in God, they would go on in their good purpose.

*Gregory, the servant of the servants of God, &c. Let not the*

Good works  
for hope of re-  
ward.

Abbots

the hardship of the journy daunt  
you, &c. Assuring your selves,  
that after your great labour, eter-  
nal reward shall follow. Be in all  
points obedient unto Augustine,  
whom I have sent back unto you,  
and appointed to be your Abbot,  
knowing it shall much profit  
your souls, what you do in obe-  
dience to him. God defend you  
with his grace, and grant me to  
see the fruit of your labours in  
Heaven; as also that since I  
cannot work my self with you,  
I may enjoy part of your reward,  
for the good will I have to labor.  
God keep you in health my dearly  
beloved children.

In the 24. Chapter, nothing  
but a letter of the Popes  
recommending *Augustine*  
to the Bishop of *Arles* in  
his going for *Britany*.

Chap.

out of Bedes own words. C. 25. 31

Chap. 25.

*Augustine* being thus encou-  
raged by St. *Gregory*, return'd  
to preach the word of God  
with the servants of Christ,  
which were with him, and ar-  
rived in *Britany*. He and his  
company in number about  
forty, landing in the Isle of  
*Thanet* in *Kent*, sent word to  
King *Ethelbert*, that they came  
from *Rome*, and brought him  
very good news, viz. that such  
as follow'd and obey'd their  
Doctrine, should enjoy an e-  
verlasting kingdome in Hea-  
ven. The King hearing this,  
gave command they should  
abide there, and have all  
things necessary afforded  
them, untill they heard fur-  
ther from him. Now the  
know-

knowledge of Christian Religion was come before unto him, he having maried a Christian Lady out of *France*, call'd *Bertha*; upon condition that it should be lawfull for her and the Bishop that came to assist her to keep their Faith and Religion. A few dayes after, the King came into the Island, and seating himself without in the open ayre, sent for *Augustine* and his compa-  
nions: He would not suffer them to come unto him in any house, least if he or his were skilfull in Sorcery, they might prevaile against him. But they came to him not with wea-  
pons of the Devil, but endow'd with the strength of God, carrying before them in lieu of a Banner, a Crosse of silver, and the Image of our Saviour

out of Bedes own words. C. 25.

33

Saviour painted in a Table: Crosses, images and singing of Lytanies, they enter with our Faith and de-  
pray'd both for themselves stroy Idolatry. and those for whose sake they came. And sitting down ( as the King commanded them) they preachit unto him and his attendants the word of life. The King replyed. *Your words and promises are fair, yet because strange and unknown to me, I cannot assent unto them, leaving the Religion wherein both I and my people have been so long bred up; but seeing you are come so far to impart unto us such knowledge as you hold to be good and true, we will receive you, and minister to you all such things as be necessary for to maintain you: and we are consenting, that you gain by your Preaching as many as you can to your Profession.* Then he allowed them a place in

The manner  
of Processions.

The ancient  
custome of Al-  
lelujah in the  
Church.

in the City of *Canterbury*, the head City of his Dominions, Providing them what was needfull, and freely permitting them to Preach. It is said as they drew nigh the City, having the Cross and Image of our Saviour, carried (as the manner was) they sung all in one tune, this Prayer following. *We beseech thee, O Lord, for thy great mercy, that thy fury and anger may be taken from this City, and from thy holy house, because we have sinn'd, Allelujah.*

## CHAP. 26.

Being entred, they began to hold forth the very Apostolike order of living, as in the Primitive Church, serving God in continuall Prayer, Watching

out of Bedes own words. C.26.

ing and Fasting, Preaching the Word of Life, despising the allurements of this world, as things none of theirs, taking of them whom they instructed so much onely as might supply their wants, living according as they taught, and being ready to suffer death in the defence of the Truth they publisht. Hence it came to passe, that many believ'd, and were baptiz'd, marveling much at the simplicity of their innocent life, and sweetness of heavenly Doctrine. There was at the East end of the City a Church built in honour of *St. Martin*, made whilst the Romans were in *Britany*, in which the Queen, a Christian, used to pray: Thither they went to Church, and began there first to sing Service, say

Our Apostles  
addicted to  
watching, fast-  
ing, voluntary  
poverty.

A Church de-  
dicated to St.  
*Martin*, where  
they say Mass.

Our Apostles  
workers of ma-  
ny Miracles in  
proof of their  
doctrine.

S. Gregory in a  
Letter to the Bi-  
shop of Alex-  
andria, writes  
how above ten  
thousand were  
there Christ-  
ened on Christ-  
mass day.  
Mass, Pray, Teach and Chri-  
sten, till the King being con-  
verted to the Faith, they re-  
ceiv'd ample license to Preach  
where they would, and either  
to build new or repair old  
Churches. And it was not  
long before the King himself  
much delighted with their  
purity of life, and example of  
godly conversation, and by  
their sweet promises, which  
they prov'd to be true by wor-  
king many Miracles, believ'd  
and were baptiz'd. Then the  
People daily more and more  
resorted to their Sermons, and  
repoucing Heathenish Rites,  
joyn'd themselves to the unity  
of the Holy Church. The  
King also appointed them a  
place and Seat befitting their  
Calling, in his head City of  
Canterbury, giving them ne-  
cessary

out of Bedes own words. C.27.  
cessary possessions for their  
maintenance.

## Chap. 27.

After this, the man of God  
*Augustine*, came to Arles, where  
by *Etherius* Archbishop of that  
City, he was ordain'd Archbishop  
of the *English*, accord-  
ing as St. *Gregory* had coman-  
ded, and returning into Bri-  
tany, he sent *Laurence*, Priest,  
and *Peter*, Monk, to *Rome*, to  
make relation to St. *Gregory*,  
that the *English* had receiv'd  
the Faith, and he made their  
Bishop; he also requir'd his  
Answer to certain Queries.  
Pope *Gregories* answer to *Au-*  
*gustines* first demand. For as Our Apostles  
much as you being brought up Monk,  
under Monasticall rule, most  
not live apart from your Cler-  
gy,

gy, in the Church of the *Eng-  
līsh*, which is but newly en-  
tered upon the Faith of Christ; you  
must follow the prescript  
and form of life which was  
us'd in the Primitive Church  
among the Fathers, for there  
was none among them that  
said, that to be his own which  
he possessed, but all was in  
common. And if there be any  
of the Clergy, who having not  
yet receiv'd holy Orders, can-  
not live chaste; they may  
take Wives and have their sti-  
pend allowed them apart  
from the rest. *Augustines* sec-  
ond Demand: Whereas  
there is but one Faith, why be  
there so many sundry customs  
of the Churches; and one cu-  
stome of *Masses* observ'd in the  
holy *Roman* Church, and an-  
other in *France*. *Gregories* An-  
swer

First Christi-  
an Clergy Re-  
gular.

Chastity of  
them that took  
orders.

Mass in chief  
parts of Chri-  
tendome.

swer: You knew the custome  
of the Church of *Rome*, where-  
in you were brought up; but  
if you have found any thing, be  
it in the Church of *Rome*,  
*France*, or elsewhere, that may  
please God more, I am content  
that you choose it, planting in  
the *English* Church (which is  
but lately come to the Faith)  
the best orders you can gather  
from them all. *Augustines*  
ninth question concerns illu-  
sions in Dreams, whither such  
things hapning, a Lay-man  
may receive the body of  
Christ, or a Priest say Mass. *Mass*  
Another of his questions is  
whether and when Children  
are to be Baptiz'd. *Gregories*  
Answer is, that in necessity *Baptizing*  
they are presently to be Bap- *Infans.*  
tized.

Chapter 28. nothing but a Letter from the Pope to the Archbishop of Arles to assist Augustine.

Chap. 29.

The same Pope ( for as much as Augustine had advertised him that there was a great harvest and but few labourers) sent him more Preachers, of which the chiefeſt were Mellitus, Rufinianus, Justus, Paulinus. By these he sent ſuch things as were neceſſary for the Furniture and Ministry of the Church, as holy Vefſels, Altar-Cloths, Church ſtuffe, apparel for Priests and Clergie, with Reliques of the holy Apostles and Martyrs, and Books,

*Our church  
and Clergymen  
2. Letters, re.  
Lks.*

out of Bedes own words. C. 29.

41

Books. He ſent him a Pall, <sup>The Pall of the</sup> and by letters inſtructed him what order to hold in making Bishops throughout Britany. **Gregories Letter.** To his moſt Reverend and holy Brother, Augustine, the ſervant of the ſervants of God. Since by the goodneſſe of God, and your industry, the new Church of the English is brought unto the Faith of Christ, we grant unto you, the uſe of the Pall, to wear when you ſay Mass, <sup>Saying of Mass</sup> and we give way, that you ordain Twelve Bishops under your jurisdiction, but ſo, that the Bishop of London be henceforth conſecrated by his own Synod, and receive his Pall from this holy and Apoſtolic See; wherein I by the Authority of God do now ſerve. Also our will is, that you ſend a Bishop to York, to whom we intend to give a Pall: To you

G shall

How our Bi-  
shops depen-  
ded on Rome  
in their inve-  
ſtiture.

The Primacie shall be subject, not onely the Bi-  
of Canterbury shops you make, or be of Yorke,  
in England in- but all the Priests of Britany, to  
stituted by the Pope, and not the end that by your manner of  
by the King. life, they may receive a pattern  
Ann. 600, both to believe and live well.

Note, that the Pall (where-  
with the Pope invests  
Metropolitans ) is a  
shoulder-piece imbroi-  
dred with Crosses made  
not of fine linnen, as the  
High-Priests was, Exod.  
28. but of fine sheeps  
wool, to minde them  
of Christ carrying the  
lost sheep on his Shoul-  
ders. It was first laid  
on St. Peters shrine, and  
given to them thence.

Chap.

out of Bedes own words. C.30.

43

Chap. 30.

The holy Father, *Gregory*,  
sent letters to *Mellitus*, shew-  
ing how earnestly he thirsted  
the good of our Countrey.

*Unto his dearly beloved Son,*  
*Mellitus, Abbot.* *Gregory, the Abbot*  
*servant of the servants of God.*

When God shall bring you to  
our Brother, *Augustine*, tell him  
with serious deliberation, I  
thought fit, that not the Tem-  
ples, but the Idols in them be  
broken, that holy Water be  
made and sprinkled about the  
said Temples, Altars erected,  
Reliques plac'd. It may be al-  
low'd, that in Dedications or  
Birth-dayes of Martyrs, whose  
Reliques are there reserv'd, the  
people make them bowers,

Holy Water,  
Altars, Relicks  
Birth-dayes of  
Martyrs.

G 2      Feast.

*Englands old Religion* B.I.  
Feasting together after a good  
religious sort.

Chap. 31.

Our Apostle  
endowed with  
the grace of  
Miracles.

About this time, *Gregory*, wrote to *Augustine* concerning such Miracles as he knew done by him, wishing him not to run hazard of vain glory, by the great number of them. I know (saith he) dear brother, it hath pleased God to shew by thee great Miracles among the people, whom by thee he hath called to the Faith. Thou hast cause to joy that by the means thereof, the English mens souls are won to the Faith: but thou oughtest to fear, least by the said Miracles, thou by outward praise be puffed up, &c.

Chap.

out of Bedes own words. C.33.

Chap. 32.

Contains the Letter of Pope *Gregory* to King *Ethelbert*, with presents, and the blessing of St. Peter. The Pope im- parts the bles- sing of S. Peter

Chap. 33.

*Augustine* being now Bishop, obtain'd an old Church, antiently of the *Romans*, and Dedicated it to the Name of our Saviour, making it a perpetual Seat for him and his Successors. Not far Eastward of the City, he built a Monastery, to the which King *Ethelbert* (through his advice) new built a Church to the honour of the Sts. Peter and Paul, enriching it with sundry gifts. *Laurence* his Successor consecrated it.

The

Monasteries  
and Churches  
in honour of  
Saints.

Churches con-  
secrated.

The first Ab-  
bot shines  
with Miracles.

The first Abbot thereof, was one Peter a Priest, who being cast away at Sea, and by the Inhabitants buried after a homely manner: Our Lord intending to have it known, how worthy a man he was, caus'd to appear every night a light from Heaven over the place where he was buried: The Inhabitants gathering hereby that he was some holy man, remov'd his body thence, burying it honourably in the town of *Bullen* in *France*.

In the 34. Chapter, nothing but civil affairs.

The

The Second Book.

Chap. I.

IN the year 605. holy Pope *Gregory* <sup>An. 605.</sup> having govern'd most gloriously the See of the *Roman* & *Apostolike Church*, departed this life, to an everlasting seat in Heaven. He converted our *English Nation* from the power of Sathan, to the Faith of Christ; whom we may well, & also must call *our Apostle*. For as soon as he was High Bishop over the whole world, and appointed Governor of the Churches newly converted; he made our Nation the Church of Christ, <sup>This Pope our Apostle.</sup> which till then had been the bondslave of Idols: so that we may

The Pope Ri-  
led Bishop of  
the whole  
world.

First a Monk  
of Eminent  
Sanctity.

may truly make good the saying of the Apostle, that although he were not an Apostle to others, yet to us he was, *for the seale of his Apostleship we are in the Lord.* Laying aside his worldly Nobility by special grace from God, he turn'd it to the purchasing of eternal glory in Heaven. Putting off his secular habit, he betook himself unto a Monastery, where he liv'd in that perfection, that (as he was wont to witness with tears) all transitory things became subject to him, undervaluing the world, and thinking on nothing but heavenly things; and though immar'd in an earthly body, by contemplation, he surpass'd the natural bounds of flesh, loving death as an entrance unto life. All this he telleth of himself,

out of Bedes own words. C. 1.

self, not boasting of his encrease in virtue, but rather lamenting the want and decay thereof. He swarv'd not from Monastical perfection, by any occasion or trouble of his Ecclesiastical charge. His House was like a well ordered Monastery; for although he was taken thence, and made Bishop, and ordain'd to the Ministry of the Altar, and sent Legat from the See Apostolike to *Constantinople*; yet he never intermitted his wonted course of life, but had with him Religious of the Monastery, for the better keeping regular observance, that by their example, he might be fastned as with a strong Anchor to the pleasant port of prayer, strengthening his soul by daily reading and conferring with

H them.

Then made  
Priest and the  
Popes Legat at  
*Constantinople.*

them. Whereas other Bishops took pains in building Churches and beautifying the same with gold and silver, he altogether was employ'd in gaining souls. What money he had he carefully distributed among the poor: He made our Nation by Preachers sent hither, partakers of eternal liberty.

Masses at the bodies of Saints

The least addition of the Mass, observed by Antiquity, but the first use of the Mass it self is too ancient to be observed, as begun by the Apostles.

In the Chappel of the blessed Apostles Peter and Paul, Masses should be said at their Bodies. To the Canon of the Mass, he added these words (which still appear in our Mass) *dispose our dayes in peace; free us from eternal damnation, and number us in the flock of thine Elect.* He was buried in S. Peters Church before the Vestrie. Tis reported that seeing British children sold at Rome, he inquired

out of Bedes own words. C.1. red what was the name of that nation, they told him, they were called *Angels or English*, with good reason (quoth he) for they have an Angels face, and it is fitting they should be inheritors with the Angels in Heaven. Then he askt the Name of the Province, the Merchants said, they were called *Deires*, they may so (quoth he) for they shall be delivered from the Ire (or anger) of God, and call'd to the mercy of Jesus Christ. Then he asked the Kings Name; they answered, his Name was *Alle*, St. Gregory alluding to his Name said, *Alleluia* must be sung in that Princes Dominions. Hereupon he besought the Bishop of the Roman Apostolike See (for he was not then Bishop thereof) to send into Britany Ministers

S. Gregory his  
zeal for our  
conversion.

nisters of the Word for their conversion, offering himself ready for that work, if so it had pleas'd the Apostolick Pope : but the Citizens of *Rome*, would not let him goe so far from them. Afterwards being *Pope*, he accomplisht this good work, so long desired, sending thither divers Preachers, he himself helping at home by Prayer and wholesome instructions.

### Chap. 2.

About this time *Augustine* call'd together the Bishops and Doctours of the greatest Province, which was of the *Britans*, perswading them (as a Brother) to Catholick unity, and to hold communion with him : For as yet they kept not

Easter

This Synod  
was held in  
*Worcestershire*,  
at a place cal-  
led *Augustines*  
*Oke*.

out of Bedes own words. C.2.

*Easter Sunday* in due time, but from the 14. to the 20. Moon. They used also many other things contrary to the Unity of the Church : which being shew'd unto them, and that neither for entreaty, nor rebukes of *Augustine*, they would assent, preferring their own traditions before all other Churches, which through the whole world agreed with The Roman Tradition con-  
firmed by mi-  
racle. them : This Father said unto them ; let us pray to God that he will vouchsafe to signifie unto us by some heavenly sign, which tradition is to be followed : Let some sick body be brought, and by whose prayers he shall be healed, let his Faith be believed. His Adversaries granting unto it, there was brought forth a blinde man, who first presented

ted to the British Priests, when by them he was not cured, Saint Augustine on his knees besought our Lord to restore sight unto him, that so his grace might be enkindled in the hearts of many; and forthwith the blind-man saw, and Augustine was held of the people as the true Teacher. For all this, they assembled a second, and greater Synod, to which (tis said) seven British or Welch Bishops carne with many learned men, especially from the chiefeſt Monastery of Bangor, whereof Dinoch was Abbot. All these openly refuting ſubjection to Augustine, he ſaid to them. Although (deare brethren) in many points you do contrary to us, or rather contrary to the custome of the Universall Church; yet if you will in these things

Abbots

things agree with us, viz. To celebrate Easter in due time, to administer baptism according to the manner of the holy Roman and Apostolike Church, preaching with us the word of the Lord, to this English Nation: All your other Ceremonies, Rites, Observances and Customs, though contrary to ours, we will willingly bear with. But they replied, they would doe none of these things, nor hold him for their Archbishop: Whereupon the man of God, Augustine, threateningly prophesied, that ſince they waved peace with their brethren, they ſhould have war from their enemies; and ſince they refud to preach the word of Life to the English Nation, by their hands they ſhould ſuffer death. Which in all points came to passe (as he had foretold). For

Edilfrid

Division from  
the Church of  
Rome.

The ruin of  
the Authors  
thereof pro-  
phesied.

The prophesie  
made good  
from heaven.

Multitude of  
Monks among  
the Britans,  
though con-  
verted 156.

After Schism,  
their Faith and  
Prayers avail-  
ed not.

*Edilfrid*, that valiant King of the *English*, raisng a mighty Army, made a great slaughter of this wicked people: For being about to give battel, perceiving their Priests met together, to pray for their Soldiers: he asked, who they were, and to what end they met there. Most of them were of the Monastery of *Bangor* (in *Wales*) where such a number of Monks are said to have been, that their Monastery divided into seven parts with their Prelats; no one of them had fewer than 300. Most of these having fasted three dayes, met at the Camp to pray. King *Edilfrid* understanding the cause of their convening, If (quoth he) they invoke their God against us, they fight against us, though they bear no

Armes.

out of Bedes own words. C. 2.

*Arms*. Whereupon he commanded the charge to be made upon them, and in the end, though with losse, he quite ruined the other Troops of this wicked Army. They say there perisht in that battle about 1200 of those that were assembled to pray; and so was accomplisht the Prophesie of *Augustine*, the holy Bishop.

Note, That these *Welch* Bishops, living in the Faith, receiv'd from Pope *Eleutherius*, An. 156. (as was said B.1. c.4.) did not pretend any cause of division from *Augustines* Doctrine, about Mass, use of the Crosse, and Images; worship of Saints

Saints and Relicks, or any other point wherein we and Protestants differ. A demonstrative argument, that none of these things brought in by *Augustine* were contrary to what was delivered to the *Britans*, not a full hundred years after the Apostles time: So that as long as *Augustines* Religion was kept in *England*, the Apostles Religion was kept.

### Chap. 3.

An. 604

*Augustine* ordain'd two Bishops, *Mellitus* & *Justus*; *Mellitus* he sent to preach to the Province of the *East Saxons*, whose

out of Bedes own words. C.3.

whose chief City is *London*: As soon as the Province by *Mellitus* preaching had receiv'd the word of Truth, King *Ethelbert* built *St. Pauls* Church in *London*, where *Mellitus* and his successors ever after were to hold their Bishops Seat. *Justus* was ordain'd by him Bishop of *Rochester* in *Kent*, where *Ethelbert* built *St. Andrew* the Apostles Church. After this, the dearly beloved Father in God, *Augustine* dyed, and his body was laid by the Church of the Apostles, *Peter* and *Paul* in *Canterbury*, which ( after it was finisht ) was brought in and honourably buried in the North-part thereof, where also were interred the bodies of all the Archbishops following, as long as there was room. This Church hath an Altar in it, de-

I 2 dedicated

The Antiquity  
of St. Pauls  
in London.

Also of St. An-  
drews at Ro-  
chester.

Dedication of  
Altars to Saints

Commemora-  
tion of the  
dead at the Al-  
tar.

Our Apostles  
gift of mira-  
cles, witnessed  
in his very E-  
pitaph.

## Englands old Religion B.2.

dicated to the honour of St. *Gregory Pope*, at which Altar, every Saturday the Commemoration of these departed Bishops is celebrated by the Priest of the place.

Upon St. *Augustines* Tomb  
is written,

*Here resteth Augustine the first Archbishop of Canterbury, who being sent hither, by blessed Gregory, Bishop; and by working of Miracles, supported by God, brought King Ethelbert and his People from Idolatry to the Faith of Christ: He dyed the 26. of May.*

## CHAP. 4.

*Laurence succeeded him in the Bishoprick, whom *Augustine*, yet living, ordain'd, least after his death the State of the Church*

*out of Bedes own words. C.4.*

Church rude as yet, and newly converted, might have wavered and faln, if it had lackt a Pastour and guide never so little. Wherein he followed the example of the first Pastour of the Church, the most blessed Prince of the Apostles, *Peter*; who having laid at *Rome*, the foundation of Christ's Church, consecrated *Clement* his Coadjutor and Successor. *Laurence* seeing the ground-work of his Church to enlarge, which was well and thoroughly laid, endeavoured to raise the same to a perfect height, by frequent exhortations and continual example of pious works: He earnestly laboured as a true Shepheard, not onely for the modern Church of the *English*, but also for the Church of the old Inhabitants of

*St. Peter first  
Pastor of the  
Church and  
Prince of the  
Apostles.*

of *Britany* and *Scots* in *Ireland*, whose profession as soon as he knew to be lesse Ecclesiastical, and not well ordered in many points, especially about *Easter*, they not celebrating it in due time: He wrote unto them, beseeching them to receive and keep the society of Catholike observance with the Church of Christ, spread over the whole world.

Conformity to  
be held with  
that Church  
which is spread  
over the whole  
world.

Apostles sent  
all the world  
over by the  
Pope.

*To our dearest brethren the Bishops and Abbots in Scotland Laurence, Mellitus, &c. When the Sec Apostolike (according to the usuall manner of sending to all parts of the world) directed us hither to preach the word of God. We, &c.* About this time *Mellitus Bishop of London went to Rome for advice of the Apostolike Pope Boniface, and for necessary causes of the English Church.*

out of Bedes own words. C.5.

*Church.* This Pope call'd a Council of Bishops to appoint some order concerning the life of Monks. *Mellitus* fate among them, to the end, that what there was legally decreed, he confirming, might bring with him to the *English Church*, as precepts and rules to be observed. He brought also letters from the Pope to *Laurence* Archbishop, to the Clergy and the King. This Pope cleansed the *Temple Pantheon*, converting it into a *Church in honour of our Lady and the Martyrs.*

Recourse to  
the Pope in  
Ecclesiastical  
affairs.

Our English  
Authors say  
*Mellitus* his  
going was to  
obtain privi-  
ledges for  
*Westminster*  
Abbey then  
built.

Decrees of  
Councils to be  
follow'd as  
sure rules.

A Church de-  
dicated to our

Lady, and all Martyrs, which yet is to be seen at *Rome*, and whether were brought (saith *Spondanus*) the Reliques of many Martyrs, from places without the City.

### Chap. 5.

In the year 613. *Ethelbert*,  
King

King of Kent, after he had raigned six and fifty years, entered into eternal blisse, the one and twentieth year, after he had receiv'd the Faith, and was interr'd in St. Martins Porch, within the Church of the blessed Apostles Peter and Paul. *Edbald* his son much harm'd the tender sprigs of the Church: but Gods scourge was not wanting, for both an unclean spirit, and a frenzie possest him: Moreover the death of *Sabereth*, King of the *East Saxons* and Nephew to *Ethelbert* much encreased the persecution of the Church, who going hence, to the everlasting kingdome left three sons, who all fell to Idolatry. These Princes seeing the Bishop in the Church, after he had said Mass, giving to the people

Persecutors of  
this Faith pu-  
nished.

Saying of Mass

people the Sacrament, said unto him: *Why doest thou not give us also of that white bread?* To whom he answered. *If you will be wist in that wholesome kind* Commandment  
under oat  
kinde. *Font wherein your Father was,* *you may also eat of this blessed bread,* *but if you contemn the* *laver of life,* *you may not taste* *the bread of life.* Hereupon the King commanded *Mellitus* and all his company to depart the Realm: so he and *Justus* went over into France.

### Chap. 6.

*Eastrence* the Archbifhop being now ready to forsake Britany, and follow *Mellitus* and *Justus*, commanded the night before he was to go, that his bed should be laid in the Saints Peter and Paul Church,

K where

*S. Peter prince  
of the Apostles.  
He owns his  
Successors (the  
Popes) deeds.*

where after many prayers and tears powr'd out to God for the State of the Church, the blessed Prince of the Apostles appearing in his sleep unto him, scourged him a good while; and with Apostolicall Authority, asked him, *Why he meant to forsake the flock which he himself had committed unto him?* and to what Shepheard running now away, he would leave the sheep of Christ beset with ravening Wolves? By these stripes and the words of St. Peter, Laurence, the servant of God, imboldned, came and presented himself to the King, and throwing open his garment, shew'd him how pittifully he had been beaten. When the King (all amazed) demanded, who durst inflict such stripes upon a man of his dignity;

*out of Bedes own words. C.6.*

dignity; when he understood it was for his salvation, and that by the Apostle of Christ, he became afraid, and abandoning the worship of Idols, and his unlawfull wedlock, embraced the Faith of Christ, and was baptized, promoting the good of the Church to the utmost of his power. He call'd home Mellitus and Justus, commanding them to return to their Churches, and instruct their flock. Thus the King with all his Subjects from that day that he was converted, submitted himself to the Precepts of God. He built a

*A Church in  
honour of our  
Lady.*

Church in honour of our Lady the blessed Mother of God, St. Peter within the Abbey of St. Peter Prince of the Prince of the Apostles, which Apostles. Mellitus hollowed.

## Chap. 7.

Relates, How the holy Archbishop *Laurence* departing hence to heaven, his body was buried in the Abbey-Church of *St. Peter, the Apostle*. *Mellitus* (of London) succeeded in the See of *Canterbury*, the third after *Augustine*, who by birth was noble, but nobler by his singular virtue. It chanced that the City of *Canterbury* was set on fire, and great part consum'd, and the raging flames drew nigh to the house, where *Mellitus* lay sick of the Gout; but putting his confidence in God, he commanded them to carry him out to meet the flames. Now where it most raged was at the *crowned martyrs*; The sick man being brought

Our Primate of England still work miracles.

out of Bedes own words. C.8.

brought thither, represt with his prayers those flames, which no power of man could quench: Having govern'd the Church five years, he past to Heaven.

## Chap. 8.

*Justus* succeeded *Mellitus* in Authority of commanding Bishops from the the Bishoprick; who having receiv'd authority from *Pope Bonifacius* to ordain Bishops, consecrated *Romanus* Bishop.

The Popes Letter to *Justus*.

To our dearest beloved brother, *Justus*: How piously and earnestly you have laboured for the *Gospel of Christ*, the perfection Note, Mr. Barker, how unlike the Pope then seemed to himself. and end of your actions fully declare, &c. We understand you have brought the King to the *undoubted* Faith. We have sent you

Our Primats  
invested with  
the Pall by the  
Pope.

*you a Pall, which we give you  
leave to use onely in celebrating  
the holy mysteries granting you  
the ordaining of Bishops, as oc-  
cation shall require, that so the  
Gospel of Christ may by the prea-  
ching of many be dilated, &c.  
Having regard to the Authority  
received from the See Apostolike,  
set this our reward towards the  
gaining of souls.*

### Chap. 9.

*About this time, the King  
and People of Northumberland  
receiv'd the Faith, by the prea-  
ching of Paulinus. The occa-  
sion was this. King Edwin de-  
sirous to marry Edilburge the  
King of Kents Daughter, sent  
his Embassadours to effect it:  
but they made answer, that it  
was not lawfull for a Christian*

to

*out of Bedes own words. C.9.*

to be married to a Pagan, least  
the Faith and Sacrament of  
the King of Heaven might be-  
come prophan'd. Hereupon  
the King entred covenant, to  
do nothing contrary to the  
Christian Faith this Virgin  
profest; but gave way that she  
and all the Priests and servants  
with her, should keep and ob-  
serve after the Christian man-  
ner their Faith and Religion.  
*Paulinus Bishop came along  
with her, to confirm her and  
her attendants, whom, that  
they might not be polluted by  
conversing with Pagans, he  
daily strengthned by exhorta-  
tions, and administering the  
blessed Sacrament unto them,  
labouring earnestly to keep  
them that came with him  
from falling, and endeavour-  
ing by preaching to reconcile  
others*

The Northam-  
bers miracu-  
lously conver-  
ted.

Baptizing In-  
fants.

others. In the same Chapter is mentioned how *Paulinus* obtain'd by his Prayers that the Queen was safely delivered, and that the King might obtain a victory against the *West Saxons*: Whereupon renouning Idols, he granted that Bishop *Paulin* should Christen his Daughter, who born at *Easter* was Christned at *Whitsontide* with twelve others of the Kings Court: yet for himself the King took longer time to deliberate.

### Chap. 10.

*Relates, How Edwin receiv'd letters from Bonifacius Bishop of the See Apostolike, exhorting him to the Faith: wherein are these words; We have thought good to extend our priestly*

*Note, Mr. Bax-  
ter how unlike  
the Pope then  
seem'd to An-  
tichrist.*

Priestly care and duty in proposing unto you the rich magazin of our Christian belief, &c. We exhort you in all affection, to abandon Idols, and to detest the worship of them, &c. Knowing how great an offence they commit that worship them, &c. It behoves you to receive the signe of that Crosse, by which mankinde was redeem'd. I send you the blessing of St. Peter, your Protector, Prince of the Apostles.

The Pope an  
enemy to Idol  
worship.

St. Peter stiled  
Prince of the  
Apostles and  
our Protector.  
His blessing  
sent from the  
Pope.

### Chap. 11.

The holy and Apostolike Pope, *Bonifacius*, sent letters from *Rome* to Queen *Edilburge* wife to King *Edwin*.

To Queen *Edilburge* his dear daughter, &c. My heart rejoiceth for the benefit of the Lord unto you, having vouchsaf'd to

The Pope still  
sollicitous to  
further our  
conversion.

enkindle in you the right Religion, &c. We understand you shine forth in good works. Wherefore as it becometh a Father, we send unto you as our Daughter in Christ, exhorting you not to delay calling upon your Husband, till he also be conjoyned with you in the number of Christians: And our Fatherly love requires that you declare unto us, what the power of God shall

St. Peter stiled work in his and his subjects chiefest and Prince of the Apostles, and our Protector. version, that so we may render due thanks to God, and to St. Peter, chiefest of the Apostles. We send you the blessing of st. Peter your Protector, and prince of the Apostles.

### Chap. 12.

The summe of this Chapter briefly is, That by a vision from Heaven

Heaven King *Edwin* is forced to receive the Faith: for being put to flight by King *Edfrid*, after a world of shifts, he findes entertainment with King *Redwall*, who notwithstanding at the threats of *Edfrid* resolved to deliver him up to his enemies. *Edwin*, having secret intelligence thereof, and being greatly perplext in mind, in the depth of the night, saw an unknown man come to him, telling him, that he knew well the cause of his grief; and that he would ease him of it, and make him King and Conquerour of his Enemies, and that in power he should surpassee all his Progenitours, and all the Kings of the English. Lastly, He told him, that he would give him more profitable Counsel for

L 2. his

The Faith then  
taught com-  
mended from  
Heaven.

his souls health, than any of his Predecessours ever had, so that he would promise to hearken thereunto. All which he joyfully promised. Then this stranger laid his right hand upon *Edwins* head, saying: *When these things shall happen remember this our discourse, and perform your promise;* so he vanisht that *Edwin* perceived it was no man. In the morning he understood that King *Redwall* had changed his minde of betraying him into a purpose of giving him an Army to restore him, whereby he conquered King *Edilfrid*. In this battel King *Redwals* son was slain, and so besides the recovery of his own Kingdome, he was made Heir apparent to King *Redwall*. For all this, he still remain'd slack to embrace our

out of Bedes own words. C.12.

our Faith, though *Paulin* earnestly preacht the word of God unto him. Yet he us'd to retire himself, to think what *Religion* was best: Once as he was in this retirement, *Paulin* entring the Palace, and (as if he had known in spirit what vision on the King in his banishment had received) comming to him, he laid his right hand upon his Head, asking him, *Whether he remembred that signe or no?* The King trembling for fear, would have faln down at *Paulins* feet; but he lifting him up, said: *You have escape the hands of your Enemies, you have obtaind the height of sovereignty, be now mindfull of the last thing you promised, and defer it no longer.*

I would those  
of our Country  
would imitate  
this Prince.

*Paulin* knows  
what is in the  
Kings breast.

## Chap. 13.

The King hearing these words, answered, he was bound to receive the Faith, which *Paulin* Preacht: But yet he desired to confer thereof with the Nobility and Peers of his Realm: whereunto *Paulin* assenting: the Assembly is call'd, the abandoning of Idolatry resolv'd upon; *Coify*, Chief Priest of the false gods offers himself to be the first to demolish them: so clad in Armour, and mounted on the Kings horse, he casts a spear at the Idol, commanding the Idolatrous Altars to be fired; which was performed.

## Chap.

out of Bedes own words. C.14.

79

## Chap. 14.

King *Edwin* with all the Nobility and most of the Commons received the Faith, and were Baptiz'd on *Easter-day*, *An. 627*, in Saint Peters Church at *York*, which he had set up of wood, whilst he was Catechiz'd. Here the King assigned a Bishops See for *Paulin*, at whose request he built a large Cathedral, enclosing that of Wood, where he had been Baptiz'd. *Paulin* henceforth preacht the word of God continually, and they believ'd him, and were Christ'ned: And the fervour of Faith, and desire of holy Baptism was so great, that he was staid at Court 36. dayes, busied in catechizing, and instructing the people

Altars of stone.

Monasteries,  
Abbots.

people in the Faith of Christ. In the Countrey of the *Deiri*, he baptiz'd in the 'floud *Swale*, for as yet, there could not be built Oratories, Fonts, or Bap-tisteries: Yet was there built a great Church in the planes called *Downs*, which the Pagans that flew King *Edwin* burnt; but the Altar escaped the fire, being of stone, and is kept in the Monastery of the reverend Abbot *Trumvulse*.

## Chap. 15.

King *Edwines* zeal and devotion was so great towards the Christian Faith, that he perswaded *Carpwell*, King of the East *English*, to leave the vain superstition of Idols, and with his whole Realm to embrace the true Faith, and receive the Sacra-

out of Bedes own words. C. 16.

Sacrament of Christ's Church. King *Redwa*'s *Carpwels* Father was Christned before in *Kent*, but he was quickly seduced again by his Wife. He seem'd to serve both Christ and his false Gods; for in one Temple, he erected an Altar for the Sacrifice of Christ, and another for his Idols. *Felix* Bishop, and a *Honorius* <sup>Altars, sacrifice</sup> Archbishop, being sent by holy Preacher, being sent by the Word of God to the *East-English*, found plenty of fruit, and encrease of Believers; for he brought the whole Province unto the Faith.

## Chap. 16.

Relates, How *Paslin* the Bishop preaching the word of God in the Province of *Lindesi*, bulit a Church in the chief City

M

Miracles wrought at certain places.

City, where every year some miraculous Cures were wrought.

Chap. 17.

Relates, How *Honorius* (*Bonifacius* his Successor) was Bishop of *Rome*, and fate in the See Apostolick: who understanding that the King of *Northumberland* and all his Subjects were converted to the Faith by *Paulinus* his preaching, sent him a Pall and Letters also to King *Edwin*, exhorting him to go forward in the true Faith.

The Pope a true Father even to Kings.

To the most Puissant and his most vertuous Son in our Lord, *Edwin King*: *Honorius* servant of the servants of God. What are we better able to offer to God than by persisting in good works

out of Bedes own words. C.17.

works, to worship and render him deserved praises. We exhort you (dearly beloved Son) with Fatherly affection, &c. (A little after he writeth) Read St. *Gregorie's* your Apostles works, and set his doctrine ever before your eyes, that his prayers may advance your kingdome and people, and represent you irreprehensible unto the Almighty. We have provided those things, which you wish might be ordained for your Priests. We have two Palls for the *Primates*, *Honorius* and *Paulinus*, commanding

Efficacy of  
Saints Prayers.

The Pope ex-  
erciseth his  
Supremacy in  
England.

that when one of them is called out of this life, the survivor substitute by this our Authority another in his place.

M 2 Chap.

## Chap. 18.

About this time died *Justus*, Archbishop, and *Honorius* succeeding was consecrated Archbishop of *Canterbury* by *Pauline*: He was the Fifth after *St. Augustine*, to whom Pope *Honorius* sent a Pall, ordaining that when either the Bishop of *Canterbury* or *Yorke* died, the survivor should have power to Consecrate another in the place of the deceased, that so they should not need to travell and toile by Sea and Land to *Rome*, as often as an Archbishop was to be ordained.

The Copy of the Popes letter to *Honorius*.

Labour in preaching the Gospel, and follow the rule and steps of

out of Bedes own words. C.19.  
of your Head and Master, blessed Gregory, &c. As for the privileges of your Churches, we have not delay'd to grant you such things as We thought fit. And now We in the place of St. Peter, Prince of the Apostles, grant unto you Authority, &c. Here followeth the grant specified in the beginning of this Chapter, Dated, An.633.

## Chap. 19.

Pope *Honorius* sent letters to the scots ( whom he understood to erre in the observation of *Easter* ) exhorting them that they would not esteem their small number wiser than the Churches of Christ, either antient or newly converted, in celebrating any other *Easter* than after the common account

Decrees of the Church to be followed.

count, and according to the Uniform Decrees of all the Bishops of the world assembled in Council.

### Chap. 20.

*Relates, How King Edwin was slain, his Army defeated, his Kingdomes over-run by Penda the Idolater, and Carduëlla; so that there was no safety but in flight. Then Bishop Paulin return'd to Kent, bringing with him a fair golden Cross and Chalice consecrated to the use of the Altar, which are to be seen in the Cathedral of Canterbury. There he govern'd the See of Rochester, and left his Pall, which he had receiv'd from the Pope of Rome. James the Deacon left by Paulin at York; set up a School for Church*

Golden crosses and Chalices consecrated to the use of the Altar, yet to be seen.

out of Bedes own words. C.1. 87  
 Church Musick, according to Our Church  
 the fashion of Rome, and Dio. musick from  
 cess of Canterbury. Rome.

### The Third Book.

#### Chap. 1.

**R**elates, how the Kings of Rich and Eansfrid, fell to Idolatry, whereupon they deserved not to be accounted to our Kings, but their years are numbered to holy King Oswald next following.

#### Chap. 2.

The place is shew'd untill An. 642. Veneration of this day, and had in great veneration, where Oswald who and crosses. flew

Miracles  
hence ensuing.

The very chips  
of that Crosse,  
work miracles  
until this day.

slew *Cardella*, before the bat-  
tell, set up the signe of the *holy  
Cross*, beseeching God hum-  
bly on his knees to succour  
them in their distress: Having  
with his own hands set up the  
Crosse, he said to the Army:  
*Let us all kneel down and pray  
the Almighty to help us.* In the  
place where he made his pray-  
er, many miraculous Cures are  
known to be done, in token of  
his Faith. Untill this day, many  
doe usually cut chips from the  
wood of that holy Cross,  
which casting into water, and  
giving the sick thereof, both  
men and beasts to drink, or  
sprinkling them therewith,  
they are restored to health.  
The place is called *Heavenfield*,  
signifying, that in that place, a  
heavenly *memorial* should be  
set up, and heavenly miracles  
be

out of Bedes own words. C. 2.

be wrought even till our daies.  
The Religious of *Hagulden*  
Church for a long time have  
us'd to come every year, upon  
the Eve and Day that King *Os-  
wald* was slain, to keep *Dirges*  
for his soul; and in the morn-  
ing after Psalms, solemnly to  
offer for him the Sacrifice of  
the holy Oblation: By conti-  
nuance of this custome, the  
place is become more holy,  
and is now honored by all, for  
the Church dedicated in the  
same place. We shal relate one  
of many miracles, wrought  
at this Crosse. One of the Re-  
ligious of *Hagulden*, by name  
*Borhelmus* (who liveth yet)  
when by chance, going on the  
Ice, by a fall broke his Arm,  
in so much that he could  
not lift it to his mouth, pray-  
ed one of the brethren to

N bring

Prayers and  
sacrifice for the  
Dead.

bring him a piece of that blessed wood, saying, that by Gods grace he might finde help thereby. He did so, giving the party some of the Moss where-with the wood was covered, which putting into his bosome in the night, he found himself (soon after) whole and sound.

The Moss of the Cross works miracles upon one as yet living.

## Chap. 3.

Relates, how *Aidan* the Bishop being sent from the *Scots* to King *Oswald*, the King himself became interpreter to his Nobles, whilst the Bishop preacht to them. Possessions were given by the King towards the founding of Religious Houses. The little Children and Ancienter sort, were by the *Scots* train'd up in observance of Regular Discipline, for

for they were for the most part Monks as *Aidan* was, whose House was for no smal time, the head of all the Monasteries of the Northern parts, and of the Abbeys of the Redshanks, which was bestow'd upon the Monks in consideration of their Sermons and preaching.

## Chap. 4.

In the year 565. A Priest and Abbot, venerable both in Habit and Religious life call'd *Columban* came from *Ireland* into *Britany* to preach the word of God, in the North. The Southern Redshanks had long before receiv'd the Faith, the word of God being preacht unto them by the reverend and blessed Bishop *Ninia*, who was at *Rome*, perfectly taught

Monks, Monastic  
Relics.

Religious dif-  
ferent in habit;

Purity of de-  
sign from  
*Rome*.

Churches dedicated to Saints.

Monasteries.

Strict followers of onely scripture erre, for many years together, the Faith; whose See the English hold to this day famous for the name and Church of St. Martin, where his and many other Saints bodies are. An Island was given Columban by the King towards erecting of a Monastery. Moreover he had a renowned Monastery in Ireland, out of both which, very many Monasteries were after founded by means of his Schollers. These in observing the high Feast of Easter, trusted to uncertain computes, and no marvel, since none sent them the Decrees made in general Councils, for the keeping thereof: yet they diligently observed all such works of devotion, and chaste demeanour, as they could learn in the Prophets, Gospels, and the Apostles writings. This erronious observance of Easter, lasted 150 years.

years. At last the reverend Father and Priest Ecbert reform'd them, causing them to keep the same in due time.

### Chap. 5.

From this Convent of Monks founded by St. Columban, Aidan was sent, and consecrated Bishop, to instruct England in the Faith. His life so far surmounted the luke-warmnesse, of our times; that all his companions, as well shaven Monks, as Laicks, gave themselves to continual Meditation. Every devout person (except between Easter and Whitsontide) took up a custom to continue Fasting every Wednesday and Fryday, until three of the clock in the afternoon. See many excellent things

Strict Fast on Wednesday and Friday among the Lair

ty.

Chap. 6.

*Relates, Oswalds rare Piety,* for which God gave him all the Dominions of four several languages, the *Britans, Picts, Scots* and *English*. It is also *related*, how King *Oswald* bestowed a Silver dish with dainties on the poor, who begg'd at dinner time. The Bishop delighted with such a work of mercy, took him by the right hand, saying; I pray God this hand may never be consum'd. Which came to pass, for being slain, and his hands cut off, that hand to this day remains uncorrupt, and is reserved in a silver Shrine in St. Peters Church, where with due honour it is worshipt by all.

*Miraculous reward of Alms:*

*Veneration of Relicks miraculously uncorrupt to this day.*

Chap.

Chap. 7.

*Relates, How the West-Saxons* with their King, receiv'd the Faith, by Bishop *Etrinus* his preaching, who came into *Britany* by Pope *Honorius* his appointment, promising to sow the seeds of the holy Faith in the remotest parts of *England*. By the same Popes command, the Bishop of *Genua* consecrated him.

The Apostolic of the West-Saxons, sent from the Pope.

Chap. 8.

In the year 640. *Erconbert* was King of *Kent*, and the first of the Kings of *England*, who by Princely Authority commanded the Idols throughout his Realm should be destroyed, and that the Fast of forty

Transgressors of the Fast of forty dayes punished.

dayes

Vowed Nuns  
espoused to the  
heavenly  
bridegroom.

Such Nuns  
graced with  
the gift of Mi-  
racles.

dayes should be kept, appointing due punishment for the transgressours thereof. *Eartongarth*, this Kings daughter was a Virgin of rare virtue, serving God in a Monastery in *France* all the dayes of her life. For in those days, when many Monasteries were not yet built in *England*, divers for the love to Religious life were wont to go to the Religious Houses of *France*, sending also their daughters thither to be brought up, and espoused to the heavenly Bridegrome. The Inhabitants thereabout, even at this day, relate many vertuous deeds and miraculous signes wrought by this Virgin dedicated to God. The time of her departure being at hand, she began to visite the Cels of the sick in the Monastery,

The Habita-  
tion of men se-  
parated from  
Women.

stery, unto whose Prayers commending herself, she signified her approaching houre, as she had understood it by revelation. Many brethren of the Monastery in the other house, reported, how at the same time they heard the melody of Angels singing, and a noise as it were of a great multitude coming into the Monastery: and going forth, they beheld an exceeding bright light sent down from Heaven. Which conducted her soule to the joyes of Heaven. They report other miracles shew'd by the Hand of God in the same Monastery. The honourable body of Christ's Virgin and Spouse was buried in the Church of St. Stephen. Three dayes after, they remov'd it, rearing the grave-stone higher

er: at the doing whereof, so  
sweet a smell came from the  
Earth, that to all the Brethren  
and Sisters, there seem'd to be  
opened Cellars of natural  
balm. *Faelburge* also Aunt to  
*Fartenguth*, preserv'd the glory  
of perpetual Virginity (which  
is so dear to God) in great  
chastity of body. How great  
her virtue was, appear'd more  
fully after death: for seven  
years after, her body was  
found as uncorrupt, as it had  
been free from stain of carnal  
concupiscence, and was trans-  
lated into the Church of St.  
*Stephen.*

## Chap. 9.

*Relates*, How *Oswald* the  
most Christian King was slain,  
at a place called *Maserfield*.  
How great the Faith of this  
King was, and how fervent his  
devotion

Our Histories  
say he was  
slain at *Oswi-*  
*ld* in *Shrop-*  
*shire.*

devotion appear'd after his  
death, by sundry Miracles: for  
to this day Cures both of men  
and beasts are daily wrought  
in the place where he was  
slain. Many carried away the  
dust where his body fell, and  
casting it into water, cured  
thereby many infirmities. This  
was so often done, that (by ta-  
king away the Earth) so deep  
a pit is now made, that a man  
may stand upright in it. And  
no marvel that sick persons  
are recovered in the place  
where he died, who all his life  
time bestow'd his time in gi-  
ving Alms, and comforting the  
Needy. Very many miracles  
are reported to be done by the  
dust of that place. The House  
of a passenger, hard by this  
place falling down, became so  
ill that he gave him for lost.

O 2 The

The very high  
left Relate  
work Miracles

Strange Miracles by Reliks.

The horse tumbling himself about, at last, lighted on the the place where *Oswald* fell, and suddenly starting up was whole. The Passenger quickly understood what it meant, and marking the place, came to his Inn, where he found a young maid who had been a long time molested with the Palsie. He told them what had hapned, whereupon they carried her in a Cart to the place, where being laid down, she slept awhile, and soon after waking, she found her self cured, and return'd on foot home with those that had brought her thither.

### Chap. 10.

*Relates*, How a little linnen bag full of the earth where King

out of Bedes own words. C.11. 101

King *Oswald* fell dead, being casually hung upon a post in a house, that was quite burnt down: this onely post remain'd untouched by the fire, upon which occasion, many resorting to that place where King *Oswald* shed his bloud, were there cured.

### Chap. 11.

Among other miracles I <sup>Translation of Reliks.</sup> cannot omit to relate, what hapned when King *Oswalds* bones were translated to the Church where they now are. When towards Evening the Charriot was come, wherein the bones were, they of the Monastery of *Beandaman* were unwilling to receive them: for although they had known him for a blessed man, yet by reason

Relicks to be  
held in great  
veneration by  
all faidfull.

reason he was a Forreigner born, and had subdued them by Conquest, they hated his memory. So it fell out that the Reliques remain'd abroad all night : yet was there a great Pavilion extended over the Chariot, where the Reliques were. But a Miracle from heaven declared with how great reverence those Bones were to be receiv'd of all faidfull people : for all night long a pillar of light stood reaching from the Chariot ( wherein they were) unto Heaven, clearly beheld almost in all places of the Province : which made the Brethren of the Monastery now earnestly desire, that those holy Reliques might be laid up in their House. They were therefore enclos'd in a shrine, and placed with honour

nour in the Church. The wa-  
ter wherewith his bones were  
wash't being poured out in a  
corner of the Vestry, from that  
day forward, the earth which  
receiv'd it, had a speciaall vir-  
tue in driving Devils out of  
possest bodies. An Abbesse  
(who is yet alive) desir'd some  
of the Earth to be given her,  
upon which this water was  
poured out, and with it return-  
ed home. It hapned that a  
stranger came to her Mona-  
stery, who was wont to be vexed  
with an unclean Spirit, and at  
night began to foame, gnash  
his teeth, and rage, no body  
being able to hold him. The  
Abbess repaires to that quar-  
ter where the Men lodg'd, and  
calling the Priest, went with  
him to the Patient : Where  
the Priest began to say the ex-  
orcismes

This confirm'd  
from Heaven,  
as is testifid  
by witnesse  
yet living.

Abbesses.

The lodgings  
of men apart  
from the Nun-  
nery.)

Exorcisms.

Relikechase a-  
way the Devill Priest saying some Prayers, he  
past over the night most quiet-  
ly, and was perfectly freed.

Chap.

orcisme; That not sufficing, the Abbess commanded her Maid to go bring her the little cabinet, wherein that Earth (we spoke of) was reserv'd. As soon as the Maid was come with it (from the Nuns quarter) into the Court of that House where the possess'd Person was, he grew silent and began to rest, and as it were, sleep; and soon after rising up, he said; *I feel my self whole.* They asked him how this came to pass: And he answered: *As soon as this Virgin with the Cabinet which she brought, approach't the Court of the House, all the wicked spirits that molested me departed.* Then the Abbess

out of Bedes own words. C.12.

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## Chap. 12.

In the same Monastery, a little Boy had been long sick of an ague, and was expecting his fit, when one of the Brethren comming in said: *My Son Ile tell thee how thou mayest be cured: rise and go sit thee down at the Tombe of Oswald and be sure thou stirrest not thence till the hower be over, in which thy fit useth to leave thee: then I will come and bring thee forth.* The Boy did so, and his Ague durst not presume to seize upon him at the Tombe of the Saint. That this hapned thus, a Brother, who came from thence, told me, adding how at that very hower the youth was living in that Monastery, who was thus cured by Mirac-

The person yet  
alive (saith  
Bede) on whom  
the Miracle  
was done.

P.

That speech, that old Proverbe: *God have mercy on their souls, of what wald, when he dyed himself.*

## Chap. 13.

The Reverend Bishop *Acca*, used to tell how he heard *Willebrord* that holy Bishop of *Frizeland* report what, had been done abroad by the wonderous *Reliques* of this Vertuous King. A certain Scholler careless in his life, being at the point

point of death, with great remorse of his sins, made a purpose if he recovered to amend, saying; *If God of his mercy grant me to escape death, I resolve to mend my life, yet I know I have deservd no truce, except by the help of such as have faithfully served God, be vif his mercy will pardon mee.* We have heard there hath been a King of wonderfull holiness called *Ofwald*, the Excellency of whose Faith and Virtue, even after his death was well known by working frequent Miracles. I beseech you (speaking to the standers by) if you have any of his Reliques, bring me them: It may be God will have mercy on me through his Merits; to whom I made answer, (saith *Willebrord*) *I have of the tree, whereupon his head was stuck after he*

Our unworthiness supplied by intercession of Saints.

Cures wrought by Relikes was slain, and if than wilt believe assuredly; God by the Merits of so worthy a Person may grant thee longer life: Who answering he did believe; I blest (saith Willebrord) some water, casting into it a shiver of the said Oake, giving it the sick man to drink, and forthwith he recovered, and reform'd his life, and living long after, declar'd to all men the favour of our Maker, and the glory of his servants.

An. 644.  
Good works  
Satisfactory.  
Daily prayers  
for the dead.

Chap. 14.  
Relates how Oswin was slain by Osway, where afterward in satisfaction for the sin, there was a Monastery built, wherein daily Prayers were offered up to God for Redemption of both the Kings souls, the Murderer and murdered. It Relates also the admirable Virtue of King

Water hallow-  
ed.

out of Bedes own words. C.15.

King Oswin how Aidan the Bishop foretold his death and twelve days after died himself.

### Chap. 15.

Relates, How God by many Miracles declared to the world how worthy a Man Aidan the Bishop was, and how Vita a Priest being sent into Kent to fetch Eansled, King Edwins Daughter, the Bishop at his setting forth blessing him, gave him hallowed oil, saying, I know that at your taking Hallowed Oil  
ship you will have a Tempest: doth Miracles  
But remember to cast into the sea this oil that I give you.  
All which hapning as Aidan had foretold: the Priest taking the oil, cast of it into the sea and immediately there ensued a Calme. This I had (saith

How authenti-  
call this is.

(saith Bede) from the faithfull relation of *Cinimond* Priest of our Church, who said, he had it from *Vita* himself to whom this hapned.

A Miracle.

### Chap. 16.

*Relates*, How by the Prayers of *Aidan* Bishop, the fire, which the Enemy had designed to burne a Towne besieged, returned upon themselves, making them quit the siege.

### Chap. 17.

*Relates*, How the Vertuous Bishop *Aidan* departed this life the 17th. year of his Bishoprick. Not long after a Church being dedicated to the honour of the most blessed *Prince* of

out of Bedes own words. C.17.

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of the Apostles, his bones were translated thither, and placed on the right side of the Altar, with much honor as he deserved. When King *Penda* set fire on the Church, that Post onely, whereunto this holy Bishop leaned at his death, could by no force of fire be consum'd. The Miracle being known and spread abroad, the Church was again built: but the like hapned the second time: Whereupon at the reedifying of the Church the third time in memory of the Miracle, the Post was laid as a thrashold for people to kneel on, and make their prayers to God. And tis well known that, divers in that place have been cured of diseases, and by the water where in *Chippes* cut from the Post have

Translation of  
Reliks, Altars,  
Churches dedi-  
cated in the ho-  
nour of the  
Prince of the  
Apostles, Thus  
then they cal-  
led *St. Peter*,

Miracles:

have been dipt, many have had their health restored them.

## Chap. 18.

Our Kings became Monks.

*Relates, How King Sigibert was so enflam'd with the love of God, that leaving his Realm he entred into a Monastery, where being shaven he addicteed himself to a heavenly warfare.*

## Chap. 19.

*Relates, How Furseus encouraged by a Vision, built with Visions. the Monastery, the King had given him, planting therein Regular discipline. Also how from his childehood he gave himself to the reading of holy Scripture, and Monasticall obser-*

out of Bedes own words. C.19.

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observance, building another Monastery, wherein he might wholly attend to watching and praying, where being sick he was rapt in spirit, and saw the blessed company of Heaven and great conflicts he had with the wicked spirits, who prevaild not, the holy Angels guarding and defending him. Moreover in a number of strāg visions he saw the evill spirits tormenting men in fire, and they did fling one of them at him, whom the Angel flung back, which nevertheless did so burne Furseus, that when he was restored again to his body the tokens of the scorching remain'd visible to all in his shoulder and cheek all the dayes of his life after. His body being removed to the High Altar, was found uncor-

How authenti-  
cal this is.

Altars

Q

rupt

rupt. And the year following the same hapned, being to be translated to the east side of the Altar. In which place it is well known that his *Merits* have been much renown'd by many Miracles wrought by the Power of God.

## Chap. 20.

Tells the death of *Honorius*, Archbishop of *Canterbury* and how *Dens-dedit* succeeded.

## Chap. 21.

Relates, How the *Middle-English* with *Penda* their King (Son to *Penda* the persecutor) and his Nobles were converted by *Finan* first a Monke and after Bishop of *Lindesferne*.

## Chap.

## Chap. 22.

Relates, How the *East-Saxons*, after their apostacie were converted. *Sigibert* their King having one in his Court that lived in unlawfull wedlock, and being excommunicated and all that kept him company by the Bishop, the King neglecting this sentence, for the evill example, and because he would not refrain from going to the house of that wicked man, was told by him, that in that house he should die. And the event proved true, for he was there slain by *Penda* King of the *Mercians*. Yet it is to be presumed that the cause of his death (which was for observing Christs command) did not onely wipe away

Q. 2 way

A prophese of  
the ruine of  
such as con-  
verse with  
those who are  
excommuni-  
cated.

Antiquity of  
Godfathers.

way this fault but encrease his his merit. *Swiðhelm* succeeded *Sigivert*, who was baptised by *Cedde*. *Edilwald* King of the *East-English*, being his God-father.

### Chap. 23.

*Edilwald*, Son to King *Os-  
wald*, perceiving *Cedde* to be a wise and vertuous man, granted him a plat of ground, for the building a Monastery, where he and his people might pray and hear the word of God: For he believed he should be much furthered by the prayers of those that served God there. *Cedde's* brother preached and ministred the Sacraments to him and all his Court. The holy Bishop chose out a place for a Mon-

Kings confide  
in the Prayers  
of religious  
men.

out of Bedes own words. C.23.

stery and desiring by prayer and fasting to cleanse it, remaind there all the forty daies of *Lent* fasting and praying. All these dayes (excepting Sundayes) he fasted untill Evening: for he said the custome of them, from whom he learnt Monasticall life, was that in erecting of any new Monastery the place should be first consecrated to God by fasting and prayer. He ordain'd in the Monastery of *Lessing*, the same Rules and constitutions of Religion, which the Monks of the *Holy Island* had. As he visited the Monastery in the time of the Plague he dyed thereof. A Church being after built in honour of our *Lady*, his body was taken up and placed on the right side of the

Lents forty  
days fast.

The laudable  
custome of fas-  
ting.

Monks, Mono-  
staries, Religi-  
ous rules,

Churches in  
honour of our  
*Lady*.

Altars.

Intercession of  
Saints.

Altar. A while after thirty Bretheren of the Monastry of the *East Saxons* came to the place where he died, desiring either to live by the body of their Father, or (if it so please'd God to die there) Who being received, by the Brethren in time of the Plague, were all taken out of this life, except one youth who (as tis wel known) was sav'd by the prayers of this holy Father. For afterwards we understood that he had not bin christned, whence it was beleaved that he was without doubt preserved by the intercession of the Father, whose Corps he so piously visited.

Chap.

Chap. 24.

*Relates, How vertuous King Oswin of Northumberland, cal-* Vows made to God.

led for the help of God against *Penda*, who threatned to destroy little and great in his Kingdome. He tried to appease him by gifts, that not succeeding, he said, *Since this Infideb regardeth not my Presents, let us offer presents to our Lord, who will receive them*; so he vowed that if he vanquisht him, his daughter should be consecrated to God in perpetuall Virginity, and that twelve Farms with Lands should be converted to the founding of Monasteries. Thus with a very smal Army, he offered him battle, though the Enemy was reported to have

Nuns, Monasteries, per-  
petual Virginity.

God approveth  
this course of  
life.

thirty

Prayers of religious men in what esteem.

thirty times as many men. The victory being by Gods help miraculously obtained, *Oswin* instantly performed his Vow, giving his daughter *Eansfled*, not yet a year old, to be brought up, and consecrated to perpetual virginity, as also the twelve Possessions towards the founding of Monasteries; where, instead of worldly Tillage, *Religious Monks* by continuall devotion might labour to purchase eternal rest for him and his Countrey. She entred first the Monastery of *Horstherland* (now *Hartsey*) to be brought up under *Tilda* Abbesse in Religion, and perpetual Virginity. But afterwards she built a Monastery, call'd *Stranfalt*, in which she was first a Scholler, but after a Teacher of Monasticall life, <sup>untill</sup>

untill at the age of threescore, she past to the blessed marriage of her Heavenly Spouse, being buried in the Church of *St. Peter*, the Apostle. *Eansfled* required of *Oswey* (who kill'd *Oswin*) in part of satisfaction to erect a Monastery, call'd *Inge-lith*, whereof *Trumher* was Abbot, to the intent, that there might be daily prayer made for the salvation both of him that was slain, and him that slew him.

### Chap. 25.

About this time arose a great Controversie touching the observation of *Easter*. By this variance it hapned often, that in one year two *Easters* were kept, the King ending his Fast, and solemnizing the Feast

The Fast of Lent.  
R of

Bishop *Wilfrid*  
instructed at  
*Rome*.

Clergy men  
wear shaven  
Crowns.

of *Easter*, the Queen with her company, continuing in fasting kept *Palm-sunday*, yet this diversity as long as *Aidan* liv'd was by al tolerated, for though in observing *Easter*, he follow'd the custom of those, with whom he was brought up, yet he believed as all others did, and kept unity with all. *Alfred* the Kings son, being instructed by the learned *Wilfrid*, preferri'd his judgment before all the traditions of the *Scots*. This *Wilfrid* for better instruction, had travell'd to *Rome*, and lived long with *Delphinus* Archbishop of *Lions*, under whom he shaved his crown, according to the custome of the Clergy. *Alfred* gave him a Monastery in a place which is called *Humpud*, one for learning & virtue worthy thereof.

A

out of Bedes own words. C.25.

A Synod is call'd in the Monastery of *Strensalt*, for the deciding of this question. *Wilfrid*, commanded by the King and Bishop, spake thus in answer to the *Scots*, and to *Colman* their chief Bishop. The *Easter* by us observed, we have seen so observed at *Rome*, where the blessed Apostles *Peter* and *Paul* liv'd, preacht, suffered and are buried. This manner we have seen in all *Italy* and *France*.

This we know to be observed, in *Afrike*, *Asia*, *Egypt* and *Greece*, and throughout all Nations, and tongues of the world, where the Church of Christ taketh place, except these few, and others of like obstinacy, the *Picts* & *Britans*, with whom these men do fondly contend against the whole world. God forbid, said *Wilfrid*

R 2

This Synod  
was at *Whitby*  
in *Yorkshire*.

*St. Peter* and  
*Paul* lived,  
preacht, and  
suffered at  
*Rome*.

The strong  
plea of Tradition.

that we should charge St. John, For he, in his observation kept the decrees of *Moses* law literally, according as the whole Church followed yet in many things after the Jewish manner. For the Apostles were not able upon the sudden to blot out all customes, and rites of the law, instituted by God himself. This they were forced to bear for a time, least the Jews that lived among the Gentiles might be offended: Upon this consideration, St. Paul did circumcise *Timothy*. Now the light of the Gospel shining through the world, it is not lawfull for any Christian to be circumcised. Peter preaching his Gospel at *Rome*, remembiring that our Lord rose the first day after the Sabath, understood the obser-

out of Bedes own words. C.25. observation of *Easter* in such sort, that he lookt for the rising of the Moon at Evening in the 14th. day of her Age, in the first moneth; at the rising whereof at Evening, if the morrow after were Sunday, he began in that very Evening to observe the Feast of *Easter*, as all we do to this day: but if Sunday were not the next morrow after the 14day of the Change of the Moon, but the 16,17, or any other untill the 21. he tarried for the Sunday, and that Saturday before he began the holy solemnity of *Easter*. And it was by the Nicene Councel not newly decreed, but confirmed, that this is the true observation of *Easter*, and so of all Christians to be celebrated. As for your Father and his followers; I doe not think

Errour then  
damnable  
when the Au-  
thority of the  
Church is re-  
je&ted.

think it was much prejudicall against them, as long as they had yet receiv'd no instruction to the contrary ; but I rather suppose (seeing they willingly followed such commands as they knew) they would also have conform'd themselves to the Catholike judgment, if they had been so informed. But you & your companions, if hearing the decrees of the See Apostolike, or rather of the Universall Church, and that also confirmed in holy Writ, follow not the same, you offend and sin undoubtedly. For though your Fathers were holy men, could these few prejudice the whole Church of Christ spread through the World ; and if your Father Columban were holy and mighty in miracles, yet may he not be

be preferr'd before the most blessed Prince of the Apostles, to whom our Lord said, *Thou art Peter, and upon this Rock I will build my Church, and Hell gates shall not prevaile against her ; And to thee I will give the Keys of the kingdome of Heaven.* The King hearing this, said, *Agree ye both in this, that these words were principally spoken unto Peter, and that unto him the Keys of the Kingdome of Heaven were given ?* When both answered yes, the King concluded, saying ; *I tell you I will not gainsay, such a Porter as this is, but as far as I know, and am able I will endeavour in all points to obey his Ordinances, least perhaps when I come to the doores of Heaven, I finde none to open them to me, having his displeasure, who is so clearly*

By the Prince  
of the Apostles  
Peter still un-  
derstood  
Mat. 16. 18.

The Roman  
Tradition pro-  
ferr'd.

proved to bear the Keys therof.  
Thus they all embraced the  
more perfect obseruance.

## Chap. 26.

The Clergy  
weare shaven  
Crownas.

Abbots, Monks,  
etc.

*Colman* the Scottish Bishop, seeing his Doctrine disproved, departed for *Scotland*, taking with him, such as refused to accept of the Catholike obseruation of Easter, and of the carrying of a round shaven Crown. *Cedda* embraced the Catholike Tradition, and *Tuda* was made Bishop of the Northern men, wearing after the manner of that Countrey a shaven Crown, and observing Easter after the Catholike manner. In holy Island *Eata* a reverend Father, once Abbot of *Mailrose*, was made Abbot over the Monks. *Colman* departing

out of Bedes own words. C.26.

parting, took with him some of the bones of Bishop *Aidan*, part also he left in the Church, where he was Bishop, laying them up in the Vestry.

The same Chapter, further Relates of the Monks of this Monastery, how greatly they abstain'd from all pleasure; if they took any money of rich men, they presently gave it to the poore, and the eminent and wealthy never came but to pray and hear the Word of God: and those that came contented themselves with the religious mens simple fare, looking for nothing above the ordinary. The Rulers of the Church sought not to pamper the body, but to save the soul; whence it came to passe, that even the Habit of Religious men was had in great Veneration:

The distinct  
Habit of Reli-  
gious and  
Clergie men.

tion: so that when any of the Clergy or Religious came forth, he was joyfully received of all, as the Servant of God. And if any were going a journey, the people ran to them, and with great reverence, desired to have their blessing either by hand or mouth. And when they made any Exhortation, as they past by, every man gladly hearkened unto them. Upon Sundaies ordinarily the people went to Church or Cloisters, not to eat and drink, but to hear the *Word of God*, and if any Priest came abroad into the Villages, the Inhabitants would flock about him, desiring of him some lesson or instruction. The Clergy in those dayes seldom went abroad, but to Preach, to Christen, to visite the sick, or

Their blessings  
craved, given  
by hand, that is  
by the sign of  
the Crosse:

for

for the cure of Souls: Neither would they in those daies take territories or possessions towards building of Monasteries, but through earnest sute, and almost forc't thereto.

Note here, upon the departure of *Colman*, that the *Scots* converted by *Palladius*, An. 422. as was said, B. 1. C.13. did not disagree in Faith from those sent by St. *Gregory*, and later Popes into *England* in any one of those points, in which the *Protestants* now differ from the *Roman* Faith. They disagreed not about the Mass, about Prayer for the dead, Prayer to Saints, about the reall Presence, or any such point. All the disagreement was about the time of keeping

ing *Easter*, and the manner of *Tonsure*. Whence it is evident that *Rome*, in the points now in *Controversie*, taught the very same this year 664 which it had taught the *Scots* by *Palladius*, *An. 423.* And what it taught then, it taught the *Britans*, *An. 156.* as I noted above *B. 2. C. 2.* see that place: see also the *Preface*. Number 1.

### Chap. 27.

*Relates*, how divers *English* young men undertook a stricter course of Religious observance in *Ireland*, and how *Egbert* lying sick, vow'd never to return home to his Country, but to live as a Pilgrim all his life. Besides the ordinary service

Works of Su-  
perrogation  
vowed.

Canonical  
Hours.

service of *Canonicall hours*, he vowed to say every day the whole *Psalter*, and fast once every week one whole day. His request upon his Vow was heard, as by revelation *Edelthun* his companion told him; for recovering of his sickness, he was made Priest, and lived worthy of that Vocation. Besides his Vows mentioned, he made and kept others, as that of Fasting the whole Lent: never eating but once a day, and then nothing but bread and thin milk, and that sparingly. This kinde of Fast, he kept forty dayes together before *Christmas*, and as long after *Whitsontide* all his life.

Vows of Au-  
sterity, appro-  
ved from hea-  
ven.

Lent.

The antiquity  
of the holy  
Feast of  
Christmas.

### Chap.

## Chap. 28.

Relates, Wilfrids being consecrated Bishop, how returning into *England*, he instructed much the Church of *England*, and reduc'd it to Catholike unity, touching external rites, and observances: whereby it came to passe, that Catholike Ordinances taking place, and being daily more and more embrac't; the *Scots* either yeelded or returned whence they came. *Ceadda* also is made Bishop of the *West Saxons*, renowned for Chastity, Humility and abstinence.

## Chap. 29.

The most renown'd Kings of *England*, *Oswin* of Northumber-

out of Bedes own words. C.29.

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berland, and *Ecbert* of *Kent*, deliberated about the peacable government of the Church. For *Oswin* though bred among the *Scots*, now understood that the *Church of Rome* was the Catholike and Apostolike Church.

The Church  
of Rome, the  
Catholike and  
Apostolike  
Church.

Still recarre  
unto Rome,  
concerning the  
Primacy.

To our most Honourable Son,  
*Oswi*, King.  
We percevte your Excellencies  
pious

The Pope Fa-  
ther even to  
Kings.

Peter twice  
here under-  
stood by the  
Prince of the  
Apostles.

Si-  
ques, g.  
Kings.

pious devotion, hoping assuredly, that, as you now reign over your people, so in the life to come, you shall reign with Christ, &c. It behoveth you, being now a part of Christ, to follow in all things the rule of the Prince of the Apostles, as well in observing Easter, as in all other things delivered by the Apostles Peter and Paul. As touching one endowed with learning and other qualities, fit to be your Bishop, we cannot so suddenly have one ready, as soon as we shall find one worthy of that vocation we shall direct him to you. The presents your Higness sent to the blessed Prince of the Apostles, for his perpetuall memory, we have received; beseeching with all our Clergie, the goodness of God for you. We have sent you the favours, that is the Reliques of the blessed

out of Bedes own words, C. 30.

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blessed Apostles Peter and Paul, Crosses, Reliques, and of the holy Martyrs, Lawrence, John and Paul, of Gregory and Pancratius, all to be delivered to your Excellency. To your Lady our spiritual daughter, An Indulgence we have sent a Cross, having in unto as to it a golden Key, made out of the Medals say our holy Chains of the blessed Apostles Peter and Paul.

### Chap. 30.

Relates, How the East Saxons, in time of the Plague, fell to worship Idols, but were soon reclaim'd,

T

Book.

## The Fourth Book.

## Chap. I.

**R**elates, how upon *Wigbards* death before mentioned, the Pope enquired whom he might send for Archbishop to the Church of *England*: In the Monastery of *Niridan*, not far from *Naples* there was an Abbot call'd *Adrian*, well learned in the *Scriptures*, thoroughly instructed in Monastical government, and very skilfull in the *Greek* and *Latin* tongue. This man was commanded by the Pope, to take upon him the *Bishoprick*; but he answered, that he was not fit for so high a *Degree*, yet promising to produce

Abbots

out of Bedes own words. C. I.

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produce one worthy of that *Vocation*; he offered to the Pope a certain Monk, call'd *Andrew* belonging to a *Nunney*, but he being sickly could not perform it. There was at that time in *Rome* a Monk named *Theodore*, very learned; him *Adrian* presented to the Pope, to be consecrated Bishop by him; yet *Adrian* was to accompany him into *England*, to have a diligent eye, that *Theodore* being a *Grecian*, introduced not after the manner of the *Greeks*, any doctrine contrary to the *Faith* received. This man being made Subdeacon, staid a while in *Rome*, till his hair was grown, to take the round Ecclesiastical tonsure, which before he had taken, according to the *East Church*, after the manner of *St. Paul*.

Monks, Nuns.

The Pope still  
invests our  
Primates.Shaving of  
Clergy men.

T 2 The

The King sends *Ridfrid* his Lieutenant into *Frante* to conduct him. At his arrival *Theodore* gave *Adrian* the Monastery of St. Peter the Apostle where he was Abbot thirty nine years.

## Chap. 2.

*Relates*, How *Theodore* accompanied by *Adrian*, visited all the Countrey ; and how all men did most gladly receive and hear him. He taught the right way of good life, with the canonical rites and orders of Easter ; for he was the first Archbishop unto whom all the whole Church of the *English* did consent unto ; from their entrance into *Britany*, never was known happier times.

## Chap.

## Chap. 3.

*Relates*, How the most blessed Bishop *Chad*, who of a Monk of *Leſting*, was made Bishop, was used to go preach the gospell more on foot than on horse-back. He govern'd after the example of the ancient Fathers in great perfection of life. King *Wulpher* gave him land to build the Monastery of *Etbere*, where untill this day the steps of Monastical life, which he began, still remain. His chief residence was at *Lichfield*, where he died, and was buried ; and where his seat continueth to this day. He made himself a private Mansion, whether as often as he was at leisure from the Ministry of the Gospel, he was

Our Bishops  
Monks and of  
great sanctity.

The Cathedral  
at *Lichfield*  
now dedicated  
to St. *Chad*.

wont

wont to repaire to pray and read with seven or eight of the brethren. It hapned, when his houre was come to pass out of this world, he was in the said Closet with one brother only, whose name was *Owen*; all the rest being return'd to Church, as the houre required: This *Owen* was a Monk of great perfection, and had forsaken the world, with a pure intention and hope of reward in heaven, a man worthy to whom God should reveale his secrets; and of credit in what he saith: For being Governour of Queen *Ealdreds* Court, he despoiled himself of all, and came cloth'd in poor apparrel to the Monastery of the said Father. One day, as he was employed abroad, the rest being gone to Church, the Bishop being alone

Good works  
done out of  
hope of reward  
done with pure  
intention.

A prophetical  
vision.

alone in the Oratory of the House, *Owen* heard suddenly (as he after told) a most sweet consort of voices singing and rejoicing, coming down from heaven to earth, drawing nearer till it came to the roof of the Oratory where the Bishop was, where entring it fill'd it, and compast it round about. An houre after, he heard the same joyfull song ascend from the same Oratory to heaven. He being astonisht, the Bishop opened the Oratory window, beckening with his hand, whereupon *Owen* came to him; to whom the Bishop said, *Go quickly to the Church, and call those seven brethren hither.* Being come, he admonisht them to keep among themselves, and towards all Charity, to follow the rules and

Good works<sup>2</sup>  
preparation to  
death.

The blessing  
of men.

and orders of Monastical discipline, which they had either learnt of him, or of their forefathers. Then he told them that his departure was nigh. *For the most lovely guest (quoth he) that was wont to visit our brethren (many had died of the Plague out of the Monastery) hath vouchsafed this day to come to me, and call me out of this world. Go ye to Church again, and speak to the brethren, That with their Prayers, they both commend unto our Lord my departure, and remember with watching, prayers, and good works to prepare also for their own.* When the Brethren had taken his blessing and were gone; Owen casting himself on the ground, said, *I pray you good Father what song was that I heard of that*

I

out of Bedes own words. C.3.

*I heard of that joyfull company descending from heaven upon this Oratory, and again returning. He answered if you heard the singing, and understood the comming of the heavenly Companies; I charge you to tell no man thereof before my death. They were indeed Angels who came to call me to the heavenly rewards, which I alwayes loved and long'd for, and after seven dayes, they promised they would return and take me with them. The seventh day (as it was promised) after he had received the body and blood of our Lord, his holy Soul was carried (as we may well believe) by Angels to everlasting joy. Among his manifold merits, he was renowned for Chastity, Abstinence, Preaching, Prayer, voluntary*

V

luntary

luntary Poverty. Agreeable to this Revelation is that which I now adde. *Ecbert a Monk in Ireland*, whom *Higball Abbot* went to see, said, *He knew one yet alive, who when Chad past out of this world beheld a company of Angels descend, and carry up his soul with them.* St. *Chad* was buried first neer St. *Maries* Church, but afterwards his bones were remov'd to the Church of the most blessed St. *Peter Prince of the Apostles*, in both which places, in token of his virtue, frequent miracles in healing of the sick are wont to be wrought. One  $\S$  had a Phrensie, lying by his tomb all night, the next morning came out well, and in his perfect senses, declaring to the great joy of all, that there he had by Gods good-

St. Peter still  
called Prince  
of the Apostles

Translation of  
Reliques;

Miracles by  
them.

goodnesse got his health. The place is covered over with a wooden tomb like a house, having a little hole on the side, wherein they that come thither for devotion, are wont to put in their hand, and take of the dust, which putting into water, they give to sick beasts, or men to drink; whereby they forthwith become whole.

### Chap. 4.

Relates, How the Bishop Colman leaving England, took with him some thirty English Monks, and afterwards founded a Monastery for them, in Ireland, after the example of the Venerable Fathers, living under rule, and under a regular Abbot in great continency, <sup>Monks</sup>

*Englands old Religion* B.4.  
getting their living with the  
labour of their hands.

Chap. 5.

The year 670. 2. King *Oswi* of *Northumberland* died, he bore such affection to the See *Apostolike of Rome*, that, had he lived, he purposed to have gone thither for to end his life in those holy places, having for that purpose entreated Bishop *Wilfrid* to be his guide. This *Chapter* further relates, how *Theodore* call'd a Synod of Bishops at *Hertford*.

The result of this Synod was, that they maintain'd the Ancient Canons of the Church: *Theodore* at the beginning thereof, said; I *Theodore*, though unworthy, appointed by the see *Apostolike*

Pilgrimages to  
*Rome*.

The See Ap-  
stolike ap-  
points our  
Primats.

out of Bedes own words. C.6.]

*stolike* Archbishop of *Can-  
terbury*, &c.

Chap. 6.

*Theodore* the Archbishop being offended with *Winfrid* Bishop of the *Mercians*, for a crime of disobedience, deposed him, appointing in his place *Sexwolph*, who was founder and Abbot of the Monastery of *Medshamsted*, now called *Peterborough*: *Winfrid* returning to his Monastery, *Artbear*, there piously ended his life: *Theodore* also appointed *Erconwald* Bishop of *London*, whose life and conversation was counted most holy, as to this day his heavenly virtues and miracles do well declare: for his Horse-litter wherein he

Our Bishops  
still Monks.

*Erconwald*  
was first Abbe  
of *Chertsey* in  
*Surrey*.

Miracles.

Reliques.

Nuns.

They doe  
Miracles.

he was sick, being yet kept by his disciples, doth daily cure such as have Agues, or are otherwise diseased. The very chips also, that are cut off from it, and brought to the sick, are wont to give them speedy remedy. He built two goodly Monasteries for himself and his Sister *Edilburge*, furnishing them with good Rules: that for his Sister at *Berring* (in *Essex*) where she was Mother of the Nuns; behaving herself in all virtuous conversation, as was shewed by Miracles from Heaven.

## Chap. 7.

In this Monastery many wonderfull signs and Miracles were shew'd, which for the benefit of posterity are written by

by many who knew them: when the Plague raging thorough the Island came to this Monastery, and had entred upon that part where the men lived, so that daily one or other was taken out of the world; This good Mother being carefull of her company (at such a time as the visitation of God, touched that part of the Monastery, in the which the Handmaids of God dwelt by themselves apart from the men) askt the Sisters *In what place of the Monastery they would have their bodies buried when God should visit them?* When she could get no certain answer from them; she and all the rest received a most certain one and from God. For one night as these Handmaids of Christ went forth of the

Chap.

Their habita-  
tion seemed  
from men.

Chappel after Mattins, to the graves of the Brethren that were dead, singing accustomed prayers to our Lord; behold suddenly, a light sent down from Heaven in manner of a Sheet came over them, which strook them with such fear, that they ceast from singing; which brightness (whereunto the mid-day seem'd night) being again lifted up went to the south part of the Monastery, and there staying awhile, withdrew to heaven; so that none of them doubted, but that the very light which should receive their souls into heaven, did also shew a place for their bodies to rest in.

Chap.

Chap. 8.

There was a childe about three years old, brought up in this House of Virgins, dedicated to God, to be employed in Meditation among them. This Childe being stricken with the plague, coming to the <sup>Virgins conse-</sup> pangs of death, spake to one of <sup>crated to</sup> those consecrated Virgins of <sup>Chr. st.</sup> Christ, calling her by her name *Fadgit*. This Virgin being suddenly taken with the sicknesse departed this life, following the voice that called her. Another of the Handmaids of God, taken with the same disease, and brought to the last, told them that a cer- <sup>A propheticall</sup> tain holy man appear'd to her, <sup>Vision.</sup> who died the same year, bringing her word, that when the

X morning

morning drew neer, she should depart to everlasting light. The Truth was prov'd by the death of the Maid.

## Chap. 9.

When *Edburgh* the pious Mother of this devout congregation was to depart this world, a wonderfull vision was seen by one of the Sisters, whose name was *Thorithgid*, who had lived long in that Monastery, and was alwayes diligently employed in serving of God in great humility; she had been tried in sickness by the sweet hand of God, for the space of nine years, to the end that the spot of sin by ignorance or negligence contrated might be purged by the fire of tribulation. This woman

By patience we  
satisfie for our  
sins.

man towards break of day saw plainly as it were a Corps brighter than the Sun, carried up in a winding sheet from the Dormitory, where the Sister lay, and diligently observing what it was, that drew up the glorious body, she saw, as it were, certain cords, brighter than gold, which drew it so high, till it vanisht away. By this she understood that some of them should shortly die, whose soul should be lifted up to heaven by good works, as by golden cords, which hapned so; for not long after, the Mother of the Covent was delivered out of the prison of this flesh, whose life was such, that no man can doubt, but that the entrance to heaven lay open to her. There was in the Monastery a holy Nun,

X 2 noble

Holy Nuns.

noble by birth, noble for the love she had of the world to come, who for many years was so bereft of all use of her limbs that she was wholly unable to move her self. This Nun when she knew that the body of the reverend Abbess was brought to the Church to be buried, desired she might be carried thither, and laid down in the posture of one praying. Which done, she spake to the Abbess, as if she had been alive, desiring her to obtain (of God) that she might be loosed from her torments: The Petition was soon granted, for twelve dayes after, she received everlasting reward, in lieu of those temporal afflictions. *Thorithgid* the handmaid of Christ, lived three years after the Abbess, worn out with sicknesse.

The

We pray to  
Saints as to  
those who hear  
us.

The time of her departing being come, she was speechlesse three dayes and nights; but having her speech restored in a Vision, and being demanded of them, that were about her, to whom she spake; *To my most dear Mother Edilburge* (quoth she.) By these words, they understood that the holy Abbesse came to bring her word, that the time of her departure was at hand, for soon after she died.

Visions

### Chap. 10.

*Hildehid* a devout handmaid of God succeeded Abbess, who many years governed the Monastery very carefully in regular discipline and order. She caused the bones of *Edilburge*, the holy servant of

Miracles.

Nuns.

Efficacy of  
prayers to  
Saints at their  
Reliques.

of Christ to be taken up and removed to the Church of the blessed Mother of God, in which place, how often the brightnes of heavenly light appeared, how often fragrant odours of marvelous sweetnes were felt, with other Miracles appeareth in that book; whence we have taken these things. By no means, I think fit to over-passe one miracle which hapned there. An Earls wife had a darkness suddenly came over her eyes, which in the end made her stark blinde: It came into her mind, that if she were but brought to the Monastery of the Virgin-Nuns, and there prayed at the Reliques of the Saints, she might be cured. Being led by her maid to the Monastery, as she pray'd there, her Petition was

out of Bedes own words. C.11.

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was heard. For rising from her prayers, she received her sight, so that it seemed she had lost the light of this world, only to this end; that she might shew by her recovery what, & how great the light is, that Christ's Saints have in Heaven, & what their power & virtue is.

## Chap. 11.

At that time *Sebby* a most devout and holy man, raign'd over the *East-Saxons*: He was much addicted to the exercise of Religion and Virtue, to Prayer and Charity, esteeming a solitary and Monastical life above the riches and honour of a Kingdome: Which life he would long before (leaving his Kingdome) have embraced, but that his wife would not consent. After thirty years

Monastical life  
prefer'd before  
Kingdomes.

Religious habit different from Secular.   
 This King became a Monk in the Monasteries of St. Peter and St. Paul in London.

years being molested with a very great infirmity ; he counsell'd his wife that now at least they should betake themselves to God : which she assenting to. He by the Bishop of London *Waldhers* hand and blessing receiv'd the Habit of Religion. He bestow'd much money on the poor, reserving nothing for himself ; chusing rather to remain poor in spirit for the Kingdome of Heaven. When he perceived death at hand, he sent for the Bishop, desiring that at his passing out of this world, he and two of his Chaplines only should be present. Then falling asleep, he was comforted by a Vision, which shewing him his end, took from him all fear. He saw (as is reported) three men coming to him clad in bright garments

A prophetike Vision.

garments, and one of them sitting by his bed-side, told him his soul, in great light and salvation, should depart without pain ; and that he should die the third day after. All which came to pass. Tis further related, how the body being longer than the stone Coffin by a hand-breadth, the said Coffin by a miracle ( wrought in the presence of a multitude of people ) was so enlarged, that at the head they could put a pillow, and at the feet was space longer by foure fingers breadth than the Corps.

### Chap. 12.

*Ceadwal*, having been King of the West Saxons two years, for the love of Heaven, left his Kingdome ; and went to *Rome*, where

A Miracle very publike.

where he ended his dayes. Two Bishops are appointed in *Wilfrids* place over *Northumberland*, both taken out of the Cloysters of Monks.

Our Bishops  
Monks.

Godfathers:

### Chap. 13.

*Wilfrid* the Bishop forc't to leave his Diocess, through the displeasure of the King; yet could not be kept from preaching the Gospel; for he ministred to the South *Saxons* the Faith and Baptism. King *Edilwach* was Christned not long before, King *Wulpher* being his Godfather at the Font. He Christned also the principal Lords of the Countrey, the Queen with the rest soon after following. The whole Province had never before heard of God, nor of the Faith: yet was

out of Bedes own words. C. 13.

was there in the Countrey one *Dicull* a Monk, who lived in the Monastery of *Bosanhun*, with five or six brethren, serving God in an humble and pure life; but the people would not follow them nor hear them. In the end *Wilfrid* by preaching the Gospel to them, not onely delivered them from eternal damnation, but also from temporal death:

For in three years before his coming, it had not raign'd one heaven.

drop in all those quarters, whereby a very sore famine ensued, which pitifully wasted them. But on the very self same day that the people received their Baptisme, and Faith, there fell a most plentifull shower, wherewith the Earth flourisht againe, and brought in a most fruitfull

Y 2 year.

Our Faith con-  
firmed from  
heaven.

year. The King gave *Wilfrid* and his companions a place called *Scoleycen*. There he founded an *Abbey*, which he bound to monasticall discipline, placing *Monks* there whose successors hold it to this day.

## Chap. 14.

At the same time in this Monastery, were shewed divers gifts of Heavenly grace. When first this Province received the name of Christ a sore Plague raign'd in many places of *England*, which coming in to this Monastery, (which the vertuous Priest *Eappa* governed,) where many daily dyed, it seemed good to the Brethren, to appoint a fast of three dayes, humbly

humbly to implore Gods mercy. There was in the house at that time a little Boy, lately converted; who was taken with the sickness: When the second day of Fasting and Prayer was come, it hapned that in the morning, there appeared unto him, the two most blessed and chief Apostles, *St. Peter* and *Paul*; (for the boy was innocent, and endow'd with the Sacrament of Faith:) The Apostles saluted him, saying, *Son fear not death, for we will this day bring thee to Heaven: but thou shalt stay till the Masses be said, and after thou hast received the Viaticum or journey-earnest, of the body and blood of our Lord, thou shalt be convey'd to everlasting joyes: Call Eappa the Priest, and tell him thus; Our Lord hath heard your*

A prophetical Vision.

Masses.

your prayers, and looked mercifully upon your fasting, there shall not one more dye of the plague in this Monastery; and they that are sick shall recover. But thou alone (said they) shalt be set free, and go unto the Lord, whom thou hast served. Tell them it hath pleased God to doe thus for them, through the intercession of the dear servant of God

King Oswald: For on this day was he Martyred by the Infidels, and taken up to Heaven. Let them look their Book, wherein are registered the departed, and they shall find it so: Let them therefore say Masses through all the Oratories of the Monastery, giving thanks, as well that their prayer is heard, as also in the memory of the said King, who formerly was their King, and therefore earnestly prayed for them, as for

Intercession of  
Saints appro-  
ved from hea-  
ven.

Masses com-  
manded by the  
Apostles.

out of Bede's own words. C.15.

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far those of his Nation. And when all the brethren are come together to Church, let them be partakers of the heavenly sacrifice and so end their fast. All this being related by the boy, the Priest enquired after what manner they appear'd: He answered, they were comely and resplendent in habit, and countenance above any he had ever seen, the one with the celestial Tonsure, the other with a long Beard, and they said, they were Peter and Paul, servants of Christ, sent for the defence of the Monastery.

The Priest believing the words by the Boy, seeking in the Records, found that Oswald was slain that day: calling therefore together the brethren, he commanded Masses to be said, and that all should communicate after the accustomed

Intercession of  
Saints avouch-  
ed by the A-  
postles.

St. Peters Ec-  
clesiasticall  
Tonsure:

Sacrifice.  
Communion  
under one  
kinde.

Masses  
Yearly Feasts  
of Martyrs.

*Englands old Religion* B.4.  
accustomed manner, and also caused a particle of the same sacrifice of the Lords Oblation to be brought to the sick Boy, which done, he died the same day; confirming by his death the truth of the Apostles words; for no more but he dyed out of the Monastery. By this Vision many were stirred up to pray, and call for mercy in adversity, as also to use the wholesome help and medicine of fasting. And from that time, as well in the Monasteries, as in very many other places, the Birth-day of the said King, began yearly to be kept holy with celebration of Masses.

The 15. Chapter nothing but Civil Affairs.

Chap.

out of Bedes own words. C.16.

### Chap. 16.

*Relates, How King Cedwall, The Isle of Wight last con-verted.*  
though not yet Christned, bound himself by Vow, that if he took the  *Isle of Wight*, he would give unto God the fourth part thereof, which he perform'd. He gave it *Wilfrid* their *Wilfrid* Apostle. for the service of our Lord. Thus this Island after all the Provinces of *Britany* was converted.

### Chap. 17.

*At this time, Theodore, the Archbishop, hearing that the* the *Faith was much opposed at Constantinople, by the Heresie of Eutichus, and desiring that the English Church, which he govern'd might continue free*

Z from

The faith of  
all the Bishops  
and Doctors of  
England.

The Antient  
English blessed  
Church recei-  
ved more than  
the first four  
Councells.

from any such spot; gathered an Assembly of many Reverend Priests and Doctours, where he found an uniform consent of them in the Catholike Faith. *Theodore, By the grace of God, Archbishop of the Isle of Britany, and with him sitting the other Bishops at Hertfield, &c. After debate and con-*

*ference, We have set forth the true Catholike Faith in such sort as our Lord delivered it, &c. We have received the five holy and general Synods of the blessed and beloved Fathers of God, viz. of*

*318. assembled at Nice against the wicked Arius and his opinions : and of 150. at Constantinople against the fond Sect of Macedonins, and that at Ephesus the first time of 200. against wicked Nestorius, and that of Calcedon of a 130. against*

out of Bedes own words. C. 18.

gainst Eutichus ; and at Constantinople the second time, where was assembled the fifth Councell against Theodore and others. Also we receive the Synod held at Rome, in the time of the most holy Pope Martin : We worship and glorifie our Lord as those men have done, neither adding nor diminishing ; and we excommunicate with heart and mouth, those whom they excommunicate ; and whom they have received, we receive.

### Chap. 18.

At this Synod was present, Abbotts and  
Monks. and confirm'd the Catholike Faith, a Reverend man, nam'd John, the cheif Chantour of St. Peters, and Abbot of the Monastery of St. Martins, who was come from Rome, by command

By prince of  
the Apostles  
S<sup>t</sup>. Peter,  
understood.

Priviledges of  
Popes admitted  
in England.

Abbies.

Now antient  
our Church  
Musick is a-  
bove that of  
the Protestants

of Pope *Agatho*, having for his guide the Reverend Abbot *Benedict*. For having built a Monastery in *England*, in honour of the Prince of the Apostles, he came to *Rome* (as often before) with *Ceolfrid* his companion in the same work (after Abbot) and was receiv'd most honourably by the *Pope*, of whom he obtain'd Letters of Priviledge by Apostolike Authority, as he knew King *Egfrid's* will was by whose liberal gift he had erected it. He brought this *John* with him into *England*, to teach the Abbeys the yearly course and order of singing, as it was taught at St. *Peters* in *Rome*, which he did, teaching the Chantours and Choristers of the Abbey, the order and form of singing and reading; committing to wri-

Celebration of  
Feasts accor-  
ding to the pra-  
ctice of Rome.

ting thosethings which appertain'd to the celebration of the high Feasts and Holy-dayes through the year: which have been hither kept in the same Abbey, and are now in all places copied out. They came to hear him from all the Monasteries of the *Province*, and many invited him to come unto them: He had in charge from the Apostolike Pope, diligently to observe what Faith the Church of *England* profest, and bring him word thereof to *Rome*: So the Copy of the foresaid Synod was given to him to carry to *Rome*, wherein the Catholike Faith was found sound and uncorrupt; but in his return he 'died: His body for the love he bore to St. *Martine* (whose Monastery he govern'd) was honourably buried

ed at Towers. Nevertheless, the Copy of the Catholike Faith was brought to *Rome*, and joyfully received by the See Apostolike.

### Chap. 19.

King *Egfrid* took to wife *Ediltrude* daughter of the King of the *East-Saxons*; yet she remain'd twelve years a Virgin, as Bishop *Wilfrid* a man of holy memory did inform me, enquiring purposely thereof, because some doubted it. And that such things may be done in our time, as formerly (as Histories witness) we may not question. This also was a signe of the divine Wonder, that the body of the same Virgin, being buried, remain'd uncorrupt, which shewes she ever lived

Perpetuall Virginity in wedlock.

This approved by Miracles.

out of Bedes own words. C.19.

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ved untouched. And tis well known, she long besought the King, that she might forsake the cares of the world, and go into a Monastery to serve <sup>Nuns.</sup>

Christ: Which having obtain'd, she chose the Monastery of Abbesse *Ebba*; Bishop *Wilfrid*, giving her the Veile and cloathing of a Nun. <sup>Nuns Habit.</sup>

A year after, she was made Abbesse in the Isle of *Ely*; where was built a Monastery of Virgins dedicated to God, to whom she proved a good mother, living a Virgin in example and <sup>Their Holy</sup> heavenly life. Tis said, that from the time she entred, she never wore linnen, but wollen onely; very seldome, but on high feasts, or for necessity, did she eat more than once a day. From the time of her first setting to prayer untill day light, she

she continued in the Church. They say, she prophesied, she should die of the plague, and declared the number that should die out of the Monastery. *Sexburge* her sister succeeded *Abbesse*, who plac'd her Sisters bones in the Church, the Grave being opened, and the body of the holy Virgin and spouse of Christ, taken up, it was found as free from corruption (though buried sixteen years) as if she had died the same day, as Bishop *Wilfrid* and others witness; and the cloaths wherein her body was wrapt, appear'd whole, and so new, that they seem'd but then to be put on: *It is further related*, How being molested in her life time, with a swelling and pain of her cheek and neck; she rejoyc'd and was wont

Approved by  
Miracles.

wont to say; *I know I deservedly undergoe this pain, for when I was a girl, I wore the superfluous burthen of precious Pearls and necklaces, and I believe God doth therefore send this pain in my neck, that he may so absolve me from the guilt of vanity, whilst in lein of Gold and precious stones the fiery heate annoieth me.* It hapned also that by the touching of the said Miracles by clothes wherein the Corps lay Relikes. Spirits were expelled out of possest bodies and diseases heal'd. And tis said that the Tombe in which she was first laid, cured those that had sore eyes, who making their prayer, and applying their head to the Coffin, forthwith were freed. The body of the Virgin is kept to this day, and had in great veneration: The Tomb

A a ready

We commonly call this Virgin St. Audry.

ready made, was not without miracle found fit for the Virgin's body.

## Chap. 20.

Nuns Spouses  
of Christ and  
therefore  
Queens.

I adde (saith Bede) a Hymne of this Queen and Spouse of Christ, and therefore truly Queen because Christ's Spouse. then followeth the Hymne.

## Chap. 21.

Nothing but a battell, in which King *Elbaine* was slain; peace ensued.

## Chap. 22.

In the foresaid battell, a thing famous and well known to many hapned, which we may not omit, both for the pro-

profit of the Reader and glory of God. Among the souldiers that were slain, a young man called *Imma* was left for dead, who at last reviving and binding up his wounds, was taken, and brought before the Commander, he fearing to confess he was a souldier, said he was a Farmer of the Country, and had brought viuals to the Campe. The Commander (for all that) at night, commanded he should be kept in Irons; yet none would hold him: for as soon as they were gone that bound him, his Fetters fell off. For he had a Brother, whose name was *Tunna* a Priest, and Abbot of a Monastery in the City, called this day *Tunnacester*, who hearing his Brother was slain, came to seek his body, where finding

Masses proved one like him, he brought him by Miracle to be propitiatory for the living and dead to the Abbey and buried him; and after caused Masses to be said, to obtain Absolution for his soul; Ano. 679.

which Masses it came to passe, that nothing could bind him, but that he was instantly loosed. The Earle that kept him wondered thereat, and inquired of him the cause *I have (quoth he) a brother that is a Priest, I know he thinks that I am slain, and therefore doth often say Mass for me. And if I now were in another world, my soule should be loosed from pains, through his Intercession and Prayers, as my body is hear from feters.* Being recovered, the Earle sent him to London, and sold him to a Marchant of Frizeland, but neither he, nor any else could binde him by any

any meanes. The Merchant seeing this, took a ransome for him: For about the third hour in the morning, when Masses began to be said, very often were his Fetters loosed. *In me* returning to his Countrey, declared to his brother all that hapned, and he knew by what his brother told him, that his bonds were loosed at those times chiefly, in which Masses were said for him. He understood also, that the other great helps that befell him, came from Heaven, through his Brothers Intercession and offering of the saving Host and Sacrifice. Many that heard this, were devoutly inflamed in faith, employing themselves in Prayer, Almes and Charitable deeds, offering to our Lord Hosts of sacred Oblations

Note how  
sure this story  
is.

lations, and sacrifices for the delivery of their friends, that were departed this world. For they understood thereby, and knew that the saving sacrifice was effectuall to the everlasting Redemption of body and soul. This story was told me by them that heard it from the man on whom it was done: and therefore knowing it to be undoubtedly true, I insert it here.

### Chap. 23.

The year following, the devout and Religious servant of Christ *Hilda Abbesse of Streanshal*, after many heavenly deeds, past out of this world to the rewards of heaven: Three and thirty years she lived in a secular life, and as many did she dedicate more nobly

Holy Nuns.

Religious life  
the more ready way to  
heaven.

out of Bedes own words. C. 22.

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bly to our Lord in Monasticall life, she was Daughter to the Nephew of King *Edwin*. Yet she quitted her secular habit, desiring to go into *France*, and there in a Monastery, to lead a Pilgrimes life, that so more easily she might enjoy an everlasting Country. There liv'd in that Monastery at the same time *Herewid* her sister, Mother to *Aldulf*, King of the *East-English*; under the rule and discipline of Religion, and after the example of her sister she lived as a stranger out of her own Country: A year after *Hilda* being called home by *Aidan* the Bishop, had a Lordship given her, where she lived a Monastical life with her company. Then was she made Abbesse of a Monastery, called *Heorthew* which was built

Monasteries.

built by the devout Handmaid of Christ *Hilf* who is said to have been the first in *Northumberland*, that took upon her the state and habit of a Nun, being consecrated by *Aidan*. This handmaid of Christ governing this Monastery, ordered the same excellently in regular life and discipline: Having ruled, there for some years in great observance and strictnesse of Regular life, she took upon her the building of *Streanshal*, which she furnish'd with the same Rules and Orders. She admirably taught the works of Righteousnesse, Devotion, and Chastity, after the example of the Primitive Church. There was none rich none poor, all was in common, nothing peculiar, or singular, in any one; she made the Religious

gious men that lived under her, bestow their time in reading of holy Scripture, and practise of vertue, that thence might be found men worthy to serve the Altar, whereof five were Bishops of eminent sanctity. One of them called *Ostfor*, when he had in both Monasteries diligently follow'd the reading of Scripture, desirous of further perfection

came into *Kent*, to *Archbishop Theodore*: he went also to *Rome*, which at that time was

Pilgrimage to  
Rome a thing  
of great virtue  
An 680.

counted a thing of great vertue: As for *Hilda*, after seven years extraordinary patience in sickness, she died. Her death was revealed by a manifest vision in another Monastery.

There was a certain Nun called *Eguz*, who had served our Lord in Monasticall conversa-

Nuns graced  
with heavenly  
visions.

tion and virginity thirty years and more. This Nun taking her rest in the dormitory, heard suddenly the bell ring, which was wont to call them up to prayers, when any of them departed this world; and opening her eyes she saw the roof, and all above full of lights, and the soul of the said handmaid of God in that light carried into heaven, accompanied by Angels. Hereupon she rose and went to the Virgin that was governess of the Monastery and told her that the Mother of them all, *Hilda* was departed, and with a great company of Angels ascended to Heaven; then she made the sisters rise and go to Church, willing then to say prayers & Psalms for the soul of their Mother. At break of day came the Bre-

thren

thren to bring word of her departure, but they shewed they knew it before. It is reported that in the same Monastery where the Handmaid of Christ died, one of these vow'd Virgins had her departing shewed her in a vision, beholding her soul going with the Angels to heaven, whilst she was at that time with other handmaids of Christ in the remote places of the Monastery, were such as were newly come to Religion were wont to be tried in a place apart the time of their probation, till instructed in the rule and order, they were admitted to the fellowship of the rest.

Years of novi-  
ship or proba-  
tion of Religi-  
ous.

## Chap. 24.

Holy Monks.

Reservation of  
the SacramentCommunion  
under one  
kind.The Custome  
of singing  
Mattins and  
Lauds in the  
night.The signe of  
the Crosse.

*Contains the vertues of one Cednom, and relates how he became a Monk, and how the night before he died, he desired him who serv'd the sick, to prepare him a lodging in that place where those, who lay a dying, used to be lodged, (commonly called the infirmary) who, wondering thereat he not seeming near death, did notwithstanding what he desired. About midnight he enquired, whether they had the Eucharist within? And receiving it, he askt, How nigh the hour was that the brethren should rise to perform their nightly Laudes? they answered not far off. Then quoth he, let us expect that hour, being come, signing himself with*

*out of Bedes own words. C. 24.*  
with the sign of the holy Croſſe  
ſleeping a while he dyed, be-  
coming a Prophet of his own  
death.

## Chap. 25.

*Relates, How the Monastery of Virgins in Colloden (now call'd Coldingham in the marches of Scotland) was burnt, How also in the same Monastery, one named Adaman led a very devout life in chalſtity, abſtinenſe, and prayer, so that he did neither eat nor drink except on Sunday and Thursday, and often times past over whole nights in Watching and prayer. Having in his youth committed a grievous ſin, it often occurring to him, he reforted unto a Priest, confeſt his ſin unto him, and*

Strange Auster-  
ity of the an-  
tient Monks.Confession.  
Absolution for  
a time defer-  
red.

Satisfaction.

and desired his counsel, how to escape the wrath of God. The Priest when he heard his offence, said, *A great wound requires a greater cure, give thy self to Fasting and Prayer, to the end thou mayest find God merciful to thee.* But he out of excessive grief, desiring forth with to be absolv'd from his sins, said, *I am young and strong, therefore whatsoever you impose, I will perform to be saved, although it be to passe the whole night in Prayer, and the whole week in abstinence.* Tis too much said the Priest; it sufficeth you to fast two or three dayes at once; do this a while then returning unto me, I will declare unto thee, how thou mayest persist in doing Penance. Some unexpected cause calling this Priest into Ireland,

he

he departed this life. But Adaman ever after kept this manner of fasting. The latter part of this Chapter, recounts the vision of one who appearing to Adaman, said, *Thou and many others have need to redeem your sins by good works:* foretelling him the ruine was to befall that Monastery for neglect of due observance which after hapned. This Giles a most Reverend Priest told me, who then lived in that Monastery.

Sins redeemed by good works.

How assured all this is.

## Chap. 26.

Relates, chiefly the Revolution of civil affaires, and some few other passages little to our purpose.

## Chap.

## Chap. 27.

*Relates, How Cuthbert, a* Holy man being consecrated Bishop of *Lindis-ferne*, lived a solitary life many yeares in great continity, and how first in the Monastery of *Mailrose* he was an humble scholler to *Boisil* a man of great vertue and of a Prophetick Spirit. He learned of him the Scriptures and example of good workes His Master dying *Cuthbert* was made Head of the Monastery, and brought many to a regular life. He often went out into the villages to preach the way of truth to them that went astray. For it was the custome of *England* at that time, that when any Clergyman or Priest came forth, they all

Solitary life.  
Our cheif holy  
Bishops  
Monks.

They shine  
with the gift  
of prophesy.

out of Bedes own words. C. 27.

all flock about him to hear the Word, diligently hearkening, and more willingly following in works what they heard. None hid the secrets of his heart from him, but all plainly declared in *Confession* what they had done, because they imagined, these things were not concealed from him & as he commanded, so did they blot out their *sins* *Confest* with worthy fruits of *Pennance*. He was remov'd from the Monastery of *Mailrose* (after he had many years excell'd there in great signes of vertue) to *Lindisfern*, to teach the Brethren the ob-servance of regular discipline. *Aidan* first Bishop of that place was a Monk, and did there place and begin Monastical life and conyversation, joyning it with his *Episcopal Function*,

*Englands old Religion* B.4.  
even as the blessed Father *Augustine* had done in *Kent*.

Chap. 28.

Anachorets  
graced with  
Miracles.

After this *Cuthbert* encreasing in merits past further, and led an Anachorets life: The place he made choice of being hanted with spirits, and destitute of Water, Corn and Trees; he, by his prayers, chasing them away, made habitable. He commanded the brethren to dig, where the earth was hardest and stoniest, and by his prayers obtain'd such plenty of water, that it sufficeth all to this very day. He commanded also Barley to be sown in a season most improper; and yet he reaped a plentifull crop. Tis related further, How at the Synod of *Atwiford*

*out of Bedes own words.* C.28.

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*Atwiford* he was compell'd to take the Office of a Bishop, and that which forced him, was that the servant of God *Boisell* (who with a prophetick spirit foretold many things) had prophesied, that he should be <sup>sacrifice.</sup> Bishop. He was famous for abstinence and strictnes of life. When he offered the wholesome Sacrifice to God, it was <sup>Gift of Pro-  
phesie,</sup> with tears from the bottome of his heart. Having spent two years in his Episcopal Function, he return'd to his Monastery, admonisht from God of the day of his death, which he declared to some in obscure words, though afterward plainly understood: To others he openly manifested the same.

Chap.

Solitary life.

A prophesie.

Miracles.

Reliques.

## Chap. 29.

*Relates How Herebert a Priest of great perfection and friend to Cuthbert, led a solitary life, to whom Cuthbert revealing his own death, he fell downe at his feet, requesting him to obtaine that he might passe to Heaven with him. Cuthbert having made his prayer, told him his request was granted. The event confirmed the Prophesie, for they died both upon one day.*

## Chap. 30.

God being pleas'd to manifest in how great glory Cuthbert lived after his death, whose godly life excelled in many Miracles, inspired the Brethren

out of Bedes own words. C.30.

A Miracles.

Lents forty  
dayes fast.

Brethren, a eleven years after to remove his bones. Opening the Tombe, they found the body al' whole, as if it were alive, the nmes, joynts, sinues pliable, the garments also seemed fresh, and resplendent. They went to the Bishop, who was then in a solitary place incompast with the sea. For there was he wont alwayes to keep the time of Lent, and forty dayes also before Christmas, in devotion, abstinence and tears: They brought him part of the Clothes that were about the Holy body, which he received as an acceptable present, and kissing them with great affection rejoyceth to hear of such Miracles. His successor of great vertue Eadbert was laid in Cuthberts grave, in which place Miracles

cles done in restoring the sick, do witness the vertuous lives of them both.

## Chap. 31.

Miraculous Reliques.

*Relates, How one was cured of a Palsie at Cuthberts Tombe. The Clothes also wherewith the Holy body was clad, either in his life or after his death, did not want the gifts of healing the sick.*

## Chap. 32.

Miraculous Reliques.

*Relates, How another was cured at St. Cuthberts reliques of a great sore in his eie. The Monks had taken some of Cuthberts haire of his head for reliques to shew and give: And as soon as part thereof was applied to the sore, the partie was healed.*

The

## The Fifth Book.

## Chap. I.

*Relate, How Edilwald, Cuthberts successor in a solitary Solitary life, alaid, by prayer, a great tempest at Sea, wherein some of his Brethren were in danger. Gutfrid (saith Bede) a faithfull servant of Christ who was one of the Company, and after Abbot of Lindesferne de- Monks of mi- clared it to me. When we had raculous san- (said Gutfrid) talkt with him tity. much to our comfort, having askt blessing, we hastned home. Soon after a great tempest arose: Edilwald falling on his knees pray- ed to God to deliver us, and sud- denly the storme ceast, and we came safe to land. As soon as we were ashore, the Tempest and storme*

Storme began again, and lasted all that day, to give us to understand that the calme was given us by God, at the prayers of the Holy man. After his decease, he was buried in St. Peter the Apostles Church.

### Chap. 2.

Miracles how authenticall.

*John*, Famous for integrity, and purity of life was made Bishop of *Hagulstad*, of whom his familiar acquaintance were wont to report many strange Miracles wrought at severall times, cheifly *Berethus* ( who is now Abbot ) a man most Reverend and faithfull in his relations, of which I thought fit to record some. There is a private abode neer a Church-yard of St. *Michael* the Arch-Angell, hither this holy man was

out of Bedes own words. C.2.

was wont to retire himself to pray especially in time of *Lent*. The time being now at hand, he gave command to seek out some begger, towards whom he might exercise his charity. They brought him one who was dumbe: One week of *Lent* being past, he call'd the dumb begger to him, and bidding him put out his tongue made the signe of the Crosse upon it, and then bad him speak, whereupon he spoke after the Bishop all that he suggested, and so perfectly recovered his speech.

Note that this *John* is he who was called *John of Bever-lay*, whence *Godwin* saith Bede was much to blame if these things be not true. For he knew him, and took

Dd

Lents fast of 40. dayes.

Miracles by the signe of the Crosse.

How assured this and the Miracles in the next five chapters be.

holy Orders of him, and li-  
ved in his Diocese.

None.

A Miracle by the blessing of the Bishop, related by an eye-witness: *As we were taking our leave, (saith Abbot Berecht) the swelling went away, and the Maide was delivered from danger:*

## Chap. 3.

*Relates, How the said Bi-  
shop, coming to a Monastery  
in a Town call'd *Vetade*, where  
*Hereburge* was Abbesse, she  
told him that one of the Nuns  
of the Convent was very sick,  
and lay pining, and languish-  
ing away: And she besought  
the Bishop to go in and blesse  
her, which he did, saying  
prayers over her, and depart-  
ing blest her: As we were ta-*

## Chap. 4.

*Relates, How an Earle sent* A Miracle by his sick Lady some of the wa- Holy Water ter which the said Bishop had related by an eye-witness. *hollowed, in the dedication* of a Church, willing her to drink of it, and wash the Churches de- greived part, which done, dicated there- with, *saith Abbot Berecht, she rose so whole and sound, that she ser- ved us at the table.*

## Chap. 5.

Another time when the ho- Dedication of ly Bishop had dedicated a Church, an Earle called Addi intreated him to come to his House, where one of his family lay so desperately sick, that his Coffin was already prepared, hoping that if he had

Chap

Dd 2 had

A Miracle of  
the Holy Bi-  
shops blessing.

had but laid his hands upon him and blessed him, he should be better. The Bishop enters, makes his prayer, blesses him, saying, *God send you whole, son;* Then sitting down at Table, the partie sent for a Cup of wine, which the Bishop blessed and sent him. As soon as he drank it, he arose a sound man, put on his apparel, came to the Table, saying, that he desired to eat and drink with them, he sat down, eat, drank, and was as merry as any at the Table, and lived many yeares after a sound man. This Miracle the Abbot *Berecht* said, he had from those who were present.

How sure this  
is.

Chap

Chap. 6.

*Herebald, A faithfull servant of Christ now Abbot of a monastery was heard to say as touching John the Bishops worth: I have had experience in many others, but especially in my self, as whom he in a manner forced from death to life by his prayer and benediction: for having been sore bruised with a fall, I was healed by the Bishops intercession. When for age the Bishop could not preach, he consecrated his Chaplin *Wilfrid* Arch-Bishop of *Torke*; and himself retiring into a Monastery there ended his dayes.*

A Miracle re-  
lated by him  
on whom it  
was done.

Chap.

## Chap. 7.

Good works  
for hope of re-  
ward.

Our Kings Pil-  
grimes to  
Rome.

By Prince of  
the Apostles  
Peter under-  
stood.

Cedwell King of the *West-Saxons* (after he had raigned two years) for hope of an eternall kingdome forsook his owne, and went to *Rome*. He thought it a singular glory to be regenerated at the holy Apostles Tombes by the Sacrament of Baptisme, hoping soon after to passe to eternall life; which hapned as he desired. He was baptised on Easter eve, An. 689, and wearing yet the robes of Innocency fell sick, and died. Whom the Pope at his Baptisme nam'd *Peter*, that he might beare the holy name of the Prince of the Apostles, whose Tombe he came to see with great devotion many hundred miles: *Hun* succeeded

out of Bedes own words. C.8.

succeeded him, who having been King, seven and thirty years, leaving his Kingdome, <sup>Our Kings Pilgrimes to Rome.</sup>

went to the Tombes of the Apostles in *Rome*, having an earnest desire to live a Pilgrime on Earth for a time neer those Holy places, that so he might deserve the better to be received of the Saints in heaven;

Which practise in those dayes many *English*, both of Nobles and Commons, Spirituall and temporall, Men and Women,

Good works  
for hope of re-  
ward.

Pilgrimages to  
*Rome* most  
frequent.

An. 689

Relates, How *Theodore*, Arch-Bishop of *Canterbury*, departed this life very aged, and how the number of years he lived, were signified unto him by

## Chap. 8.

How worthy  
men the Pope  
sent still to  
England.

Eccle. c. 44. v  
14.

by revelation. He was buried in St. Peters Church. A man worthy of perpetuall remembrance, for his singular vertues, of whom with his companions it may be said: *That their names shall live in glory from generation to generation.* Then the Church of England received such comfort and increase in spirituall matters, that it never received the like before nor after.

### Chap. 9.

Monks made  
Primus.

Berechwald, succeedeth Theodore in Canterbury, who was Abbot of *Rashwulfe*, now called *Reculver* in Kent, a man well knowing in the holy Scripture, skilfull in Ecclesiastical and Monastical orders and discipline. He consecrated

out of Bedes own words. C.10.

ted Toby Bishop of Rochester, one expert in the Latine and Greek Tongue.

### Chap. 10.

Relates, How Egbert, a Reverend Priest and servant of God, to obtaine Heaven, led a Pilgrims life in *Ireland*. He took upon him the office of an Apostle, desirous to preach the word of God to the German provinces, which had not yet received it, or if this could not be, to travell to *Rome*, to see and worship the Tombes of the blessed Apostles and Martyrs. But by revelation from Heaven neither of these was effected. For Boisell once Abbot of *Mailrose*, appearing after Mattins to a Religious Man, bad him go tell Egbert, that

Heavenly Ap-  
paritions.

Anchorcts of  
great perfecti-  
on.

that he must not perform that Journey; but that it was Gods will that he should go and instruct *Columbe's* Monastery. This *Columbe* was the first Preacher of the Faith to the *Picts*, and the first Founder of a Monastery in the Isle of *Hu*, which was had in great estimation. *Egbert* neglecting for awhile to go to the Monastery, as he was commanded of God, *Boisell* appeared again to that Religious man, telling him that he should say to *Egbert*, that whether he would or no he should go to *Columb's* Monastery. Which so fell out; For by tempest he was drive thither: yet one of his companions, *Wigbert* by name, excelling in contempt of the world, and profound knowledge, for he had led an

Ana-

Anacorrites life in great perfection many years arrived in *Frizland*, but without successe. So he returned to his former solitary life.

### Chap. II.

*Egbert*, By Revelation from God, not being suffered to preach in *Germany*, he sent other holy and vertuous men, of whom that notable and excellent man *Willibrord* Priest was chief: They converted *Frizeland* from Idolatry to the Faith of Christ, two other *English* Priests, who had voluntarily liv'd in banishment in *Ireland*, for hope of eternal Good works life, whose names were *Hen-* for hope of re-  
*wald*, came into *Saxony* to win ward. souls to Christ. The barbarous observing them to be of

E e 2      ano-

another Religion ( for they sung Hymns, Psalms and de-  
Sacrifice upon a portable Altar,  
voute Prayers, and daily offe-  
red the sacrifice of the holy

Host, having with them holy  
Vessels, a little Table hollow-  
ed, instead of an Altar ) sus-  
pecting they came to with-  
draw their Land from wor-  
shipping their gods, murther-  
ed them ; and to witness their  
Martyrdome, there appeared  
Miracles from Heaven. For  
their bodies being cast into  
the river of *Rhene*, were car-  
ried almost forty mile against  
the main stream to their com-  
panions, and a great bright  
beam of light, reaching up to  
heaven, shin'd every night o-  
ver the place where their bo-  
dies were. One of them ap-  
peared in the night, to a com-  
panion of his, nam'd *Tilmon*,

(who

Miracles at  
Saints bodies.

(who of a Souldier was be-  
come a Monk) telling him, that  
he should find their bodies where  
he should see a light shine from  
heaven : which happened ac-  
cordingly : The day of their  
Martyrdome or Invention is  
in those places celebrated  
with due veneration. King  
*Pipin* with great glory entom-  
bed them at *Collen*. Tis repor-  
ted, that in the place in which  
they were killed, a Spring  
bubbled up, which to this day  
affordeth plenty of water.

### Chap. 12.

*Willebrord* with these Holy  
men his companions, having  
license of the Prince to preach  
in *Frizland*, went first to *Rome*,  
where *Sergius* sate in the See  
Apostolike, that by his appro-  
bation

Apostolicall Preachers resort to the Pope for his license and benediction. bation and benediction he might settle to the Apostolike office of preaching to the Heathens, hoping withall to receive of him some Reliques of

They promote the worship of Reliques.

The Apostoli-  
call men,  
Monkes.

Christ's holy Apostles and Martyrs, that when casting out Idols he erected Churches, he might have in readiness some holy Saints Reliques to bring in their place, and to dedicate them in their honour, whose Reliques he had received. All things succeeding to his desire Swibert is chosen their Bishop, and consecrated in England by Wilfred, and returning, converteth a great number. At last building a Monastery, in an Isle of the Rhene, leading there a very austere and continent life he died. His successors possesse the same to this day. Pepin sent that virtuous and worthy

out of Bedes own words. C.13.

worthy Prelate Wilbord to Rome, by consent of all, that he might be made Archbishop of Frizland, upon Saint Cicilyes day Anno 690. and in her Church he was consecrated and named Clement by the Pope and sent to his Bishoprick of Utrect in Holland. He erected many Churches and Monasteries through the Countrey. This Willebrord otherwise Clement liveth yet a Reverend Father

### Chap. 13.

At the same time was wrought in Britany, a Miracle worthy of perpetuall remembrance, and not unlike to the ancient Miracles of times past. A certaine man in Northumberland, dead for a time

An Archbishop appointed in Frizland by the Pope.

An. 696.  
A miraculous vision and con-  
version thence ensuing.

Shaving of  
Monks.

Note the best  
kinde of Wit-  
ness.

time, rose againe to life, and told many things worthy the relating, of which we touch some few. *I am, saith he, truly risen again from the death, but henceforth my conversation must be far unlike my former life.* Rising up, he went to Church, and continued there in prayer untill day. Then he divided all his goods into three parts, one he gave to his wife, another to his children, the third he gave in almes to the poor. Then he entred into the Monastery of *Maitrose*, and being shaven he made his abode in a secret habitation, assigned him by the Abbot, where he lived, untill his dying day in such austerity of body, that, though his tongue had said nothing, yet his life spake that he had seen

out of Bedes own words. C.13.

seen many terrible things. He related what he hath seen in this manner. *The Countenance & apparel of my guide was ful of light, we came to one great broad valley of infinite length, all full of terrible fire, there was also another valley intolerable with hail and snow. Both places were full of souls tossed, as with a whirlwind, out of one into the other.* I began to think, that this was Hell, but my guide said, Think not so: Then having mentioned all the rest of the visions, he relates, how his guide told him, *That this valley, so full of horrible flames, and so bitterly cold, was the place where their souls remain to be tried, who deferring the Confession of their sins and amendment, had recourse to Pennance at the point of death: yet because they made* Confession.  
An eye witness  
of Purgatory.

F F humble

Souls set free before the day of Judgement, and by what means See this as a point of faith defined in the beginning of the Council of Elgin.

Made a Sacrifice Proprietary for the dead.

Change of life into great austerity for fear of torment.

*bumble confession of their sins and repented, they shall all come to Heaven at the day of Judgement. Many (quoth he) shall come to Heaven before the day of judgement, for th: good Prayers, Alms, and Fasting of the living, and especially by the holy sacrifice of the Mals. Only they which are perfect in all their thoughts, words and deeds, are carried streight to Heaven.* The effect of this vision was the change of his life into strange Austerity. When any one said unto him, brother *Dirthelm*, (for that was his name) *It is a wonder you can endure so much cold?* He would answer, *I have seen more cold endured than this: And when they said, Tis a wonder you can endure such austerity?* He answered, *I have seen more rigorous sufferings*

out of Bedes own words. C. 14.

*sufferings than this.* This Chapter intermingleth in this Relation, how that hard by this mans Cell, there lived a Monk called *Genigids*, who was living at the very time that *Eede* did write this, leading a solitary life in *Ireland*, sustaining his aged body with brown bread and cold water, who often entring into the foresaid Monks Cell, heard him many times repeat this whole relation; and from him I came to the knowledge of it, saith *Bede*.

### Chap. 14.

There was a Layman in great favour with King *Conred*, but negligent concerning the state of his soul: The King warn'd him often to con-

Confession.

We are judged according to our works and he) shewed me by an Angel con-  
not only faith. tained all the good works, which ever I had done, but the book was very little. Then the wicked spi-  
rits

fesse and forsake his former life, whilst it was time. But he slighting the Kings admonition, said, *He would doe Pen- nance hereafter.* It chanced he fell sick, the King coming to him, exhorted him, that now at least he would do Penance, *nay, (quoth he) I will not now confesse my sins, but when I am recovered I will: least my com- panions think I did it for fear of death.* The King after a while, returning again, this Courtier told him, *now it was too late, and that he had seen all that ever he had committed written in two Books, and that he should strait wayes die and be carried*

out of Eedes own words. C.15.

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*rites brought before me, a book of a mighty bigness, in which I read all the sins I had committed in thought, word and deed. Then he related, how he heard his Condemnation. Thus in de- spair he died. This I thought fit to relate, as I receiv'd it from the reverend Bishop Pechtelm.*

## Chap. 15.

I my self knew a Brother (whom I would I had not known,) who being admo- nish'd by his Brethren to amend his life, brought unto desperation by a vision he had of his place in Hell, said, *There is no time for me to amend my former life.* Thus he died without receiving the Sacra- ment: None of all the Con- vent

## England's old Religion B.5.

vent durst say Mass, sing psalms, say the least Prayer for his soul. This stirred up many to do Penance for their sins, which effect God grant, it may work in these who shall read this.

## Chap. 16.

About this time, many of the *Scots* in *Ireland*, as also of the *Britans*, admitted of the manner of celebrating *Easter*, taught by the Catholike Church. For *Adamon*, a vertuous Priest, Abbot of the Monks, and Religious in the Isle of *Hue*, seeing the canonickall Rites and Ceremonies of *England*; and admonisht by the learned, not to live contrary to the Universal Church, neither in *Easter*, nor any other decrees,

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decrees, chang'd his mind, and preferri'd what he saw, in the *English* before his own. He wrot a Book of holy places, as he had been inform'd by *Ar-culse Bishop*, who had travel- led to see them. Some *Bedes* relates in the next Chapter.

## Chap. 17.

*Relates*, Out of the foresaid book of *holy places*, how over the place where Christ was born, there is built a Church of the blessed Virgin; and how the inward grot in which our Saviour was born, is cove- red with precious marble. *Con-* *stantine* built a Church, where the Crosse of Christ was found by *Helena*. A Church also was built in *Golgotha*, where the rock is seen, which bore Christ's Crosse

Churches to  
our Lady in  
the East,  
Relikes hono-  
red there as  
wel as in the  
West.

1 here also  
Croses lights.

There Altars  
also, and sacri-  
fice: upon them  
for the dead.

There many  
Altars in one  
Church.

There also  
lights burnt by  
day light.

Crosses.

Altars of stone.

Crosse and his blessed body. Now in that place, there is a mighty Cross of silver with a brazen wheele over it, full of *Lamps*. An Altar is cut out where the Crosse stood, where *Sacrifice* is wont to be offered for honourable men that die. There is also a round Chappel of Christ's Resurrection, which hath three *Altars*. In the middle of this Chappel, is the Tombe of our Saviour, where day and night twelve *Lamps* burn. The top of the Chappel is guilt, bearing a great golden Crosse upon it. Part of Christ's Gravestone standeth at the doore of the Sepulcher Altar-wise : the other part also makes another Altar.

Chap.

### Chap. 18.

The same Author relates, Altars.  
how in the place of our Savi-  
ours Ascension on the top of  
Mount Olive; there standeth <sup>A perpetuall  
Miracle.</sup> a great round Church. The  
inner Chappel having an *Altar* towards the East, could  
not be vaulted, nor covered  
over, by reason that it was  
the place by which Christ's  
body passed to Heaven. In  
the middle of which Church  
the last print of Christ's feet  
are to be seen, and although  
the earth be fetcht away daily  
by the Christians, yet it re-  
maineth and keepeth the  
print of his holy feet. A great Reliques  
*Lampe* burneth there day and Lights burn-  
ing day and night. In the West-side be  
night at holy eight windows, and as many places.

Gg Lamps

Lamps, shining through the glasse to *Jerusalem*, and their lights stir up the Hearts of all that behold them : Upon Christ's Ascension-day every year, when *Massē* is done, there cometh from Heaven a gale of winde, which maketh all in the Church prostrate themselves.

## Chap. 19.

This *Hedda*  
was Bishop of  
Winchester  
in Hampshire.

In the year of our Lord, 705. *Hedda* Bishop of the *West-Saxons* dyed; of whom the Reverend Prelate *Pechthelm* (then a Monk) was wont to tell us, that in the place, where he dyed, many great Miracles and cures were done, and that they used commonly to carry away dust from thence, and mingle it with

out of Bedes own words. C. 20.

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with water, for such to drink <sup>Miracles Re-</sup> as were sick, and that the likes sprinkling & drinking thereof, did cure many sick: so that a great pit was made by the often carrying away the dust.

## Chap. 20.

*Coenred*, King of the <sup>Our Kings be-</sup> *Mercians*, having Reigned <sup>come Pilgrims</sup> and shaven most Nobly, at last forsook <sup>Monks</sup> his Kingdome and went to *Rome*, where at the Tombe of the *Apostles*, receiving the Tonsure, he became a Monk, continuing in Prayer, Fasting and Almes, untill his death. There went with him *Offa*, the Son of *Siger* King of the *East-Saxons*, a most gallant youth, whose whole Kingdome much desired that he would sway the

G g 2 Scepter

Good works  
for hope of re-  
ward.

Habit of  
Monks di-  
stinct.

Scepter, but he moved with like devotion, forsooke Wife, Lands, Kindred, and Coun-  
try, that he might receive a hundred fold in this world, and life everlasting in the next: coming to the Holy places at *Rome*, he took the Tonsure and Habit of a Monk, the same year *Wilfrid*, that excellent and worthy Prelate dyed and was buried in St. Pe-  
ters Church at *Rippon* in York-  
shire: He being but fourteen years old, he esteemed more a Monasticall and Solitary life, than all worldly wealth. Af-  
ter some years spent in a Mo-  
nastery, he made a Voyage to *Rome*, to see what rights and ceremonies were observed there, as well of Seculars as Religious. He told the Queen the desire he had to visit the

Monuments

Monuments of the Holy *Ap-  
ostles* which she approved: At *Rome* he became ac-  
quainted with a Holy & learn-  
ed Arch-deacon called *Boni-  
face*, one of the Apostolike  
Popes Councillors, by whose  
instructions he learnt the four  
Books of the Gospell and *Ea-  
ster*, and many other things  
concerning the discipline of  
the church, which he could not  
attaine to in his Country. Re-  
turning into *England*, he was  
favoured by King *Alfrid*, who  
had learned to follow in all  
things the Catholike Rules of  
the church. This King find-  
ing *Wilfrid* Catholick, gave  
him *Stamford* and *Rippon*  
(which the *Scots* had before)  
to build Abbeies. He was  
made Priest, and followed the  
the Kings Court as Preacher,  
and

Holy Wilfrid  
appealeth  
from England  
to the Pope.

and not long after, was made Bishop by *Agilbert* Bishop of *Paris*. In King *Egfrids* raigne he was deprived of his Bishoprick of *Yorke*, and another ordyned in his place. *Wilfrid* going to *Rome* to plead his cause before the Apostolike Pope, was driven into *Frizland*, where he preacht unto them Christ. And where many thousands being cōvereted and baptizēd by him, he was the first began this Evangelicall work, which the most Reverend Bishop, *Willebrord* afterwards finished. *Wilfrid* having past the Winter with his new Converts, reassumed his journey to *Rome*, where his cause was debated in presence of Pope *Agatho* & many Bishops. He was found by all their judgments to be without any

any fault, and worthy of the Bishoprick. The Pope gathered a Sinod at *Rome* of 125, Bishops against those who held but one will and operation in Christ. *Wilfrid* late among them where he was to declare his Faith, and the Faith of his Countrey, which was found to be Catholick. This was thus registered in the Acts.

*Wilfrid the vertuous Bishop of Yorke appealing to the See Apostolike for his cause, and by that Authority absolved and placed in judgement seat in the synod together with 125. other Bishops hath declared for all the Northern parts of Britany, the true and Catholike Faith confirming the same with subscription. Wilfrid at his returne converted the South-Saxons, and in the second year of King*

His appeale  
admitted to  
the Pope.

His appeale  
and Absoluci-  
on ratified in  
a Council.

This sentence  
is obeyed in  
England.

He appeals a. King *Aldefrid* was restored to gain and his accusers plead before the Pope as their lawfull Judge. *Rome*, and his accusers being

present, he again was acquitted. Returning through *France*, he fell sick to death, and told *Acca* how in that sicknesse one appeared to him in a white habit, telling him that he was St *Michael*, who

A prophetical vision.

The intercession of the Mother of God most effectuall.

said to him; *I am sent by God to recall thee from death: For our Lord hath given thee life by the intercession of our Lady, Mother of God, but remaine prepared, for after foure years I will come again to visite thee. Thou shalt be restored to the greatest part of thy possessions, and end thy life in peace.* Recovering he came into *England*, where King *Aldefrid* refusing to restore

out of Bedes own words. C.20.

store him, shortly dyeth. Then *The sentence* a synod is called, & by the votes given by the Pope obeyed of all he is reestablisht. After four years of Peace he died in a Monastery of Abbot *Cudbalds*, but entered in his own Monastery at *Rippon* in the Blessed Apostle St. Peters Church by the Altar.

These Verses are in his Epitaph.

Wilfrid, that worthy Prelate  
Dyeth buried in this grave,  
Who mov'd with Godly Zeale,  
To Christ this Temple gave.  
And of the Apostle Peters name,  
st. Peters Church did call:

(Christ gave,  
To whom the Keyes of Heavens  
Cheif Goverour of all.  
He gilded it with finest gold,  
With Scarlet hung it round  
Hh And

The Power of  
the Keyes gi-  
ven to St. Peter

Crosses of Gold *And set up there a Crucifix,  
Of Gold, even from the ground.*

Churches dedicated to Saints

*Acca succeeded Wilfrid in the Bishoprick of York, a man for his courage and gallant deeds, gracious in the sight of God and Man. He enlarged the Church dedicated to St. Andrew, and adorned it with many exquisite works. He did both then, and doth at this very day, endeavour to gather together the Holy Apostles and Martyrs Reliques, that he may in their honor build Altars. He provided Holy Vessels, lights and other necessaries appertaining to the better adorning the Church of God*

Altars, Reliques.

Chap.

Chap. 22.

*Nutan, King of the Picts, abandoning the Errours which he and his Country had long kept, touching Easter, brought them all to the Catholike obseruation, which that he might effect, he required aide of the English, whom he knew to have fram'd their Religion according to the Church of Rome and See Apostolike. He sent Embassadors to that end to Reverend Abbot Ceolfrid of the Monastery of St. Peter and Paul. He requested further to be instructed what manner of Tonsure the Clergy then should use. He desired to have some cunning workmen sent him to build a Church after the manner of Rome, promising*

*The custome  
of the Clergy  
on shaving  
their Crown;*

Hh 2 mising

Peter still understood by the Prince of the Apostles.

mising to dedicate it in the honor of St. Peter Prince of the Apostles, and to follow ever more the order and faith of the Church of Rome and See Apostolike.

In Cœlfrids letter to the King, be these words.

The shaving of the Crowne ruled by the Clergy in honour of the Crowne of Thorne.

We exhort you most humbly to take care that your Clergy may beare the same Tonsure which the Church doth receive. For as all congregations of the faithfull are accustomed to carry the *signe of the Croffe* in the forehead, that by the power thereof they may be defended from the assaults of the Devil; and by often remembrance of it be instructed; so it behoveth them who being made by vow

Monks

out of Bedes own words. C.22.

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Monks, or by profession of <sup>The signe of</sup> the Clergy, binde themselves <sup>the Croffe.</sup> more strictly with the bridle of continencie, to beare on the Head, by shaving, the shape of a Crown as our Saviour did, <sup>Vowed Monks</sup> a Crowne of Thorne, at his Passion, as well to express their ready minde to suffer mockeries for Christ, as strengthen their hope for a Crowne of glory. In the same letter he Relateth what, concerning this point, he said to the Scottish Abbot Adaman, I said (quoth he) Brother if you seek the fellowship of St. Peter, why do you follow the manner of shaving which he used, whom St. Peter did excommunicate, and why rather shew you not that you desire with your heart his character, with whom you desire to live in blisse: If you desire to follow his

Patronage of  
St Peter.

Prince of the  
Apostles still  
signifies St.  
Peter.

Again stiled  
Prince of the  
Apostles.

his steps and counsell whom you took to have as a Patron with God the Father, then he commands thus. *It besee- meth you, most puissant Prince to observe all that agreeeth with the unity of Christ's Catholick and Apostolick Church.* So it will come to passe that the Prince of the Apostles will open to you and yours the gates of Heaven. By this advise in short time, this Prince with all his dominions, was brought to the true observation of *Easter*, all the Ministers of the Altar and Monks had their heads shaven round in forme of a Crowne, and the whole Nation being reformed did rejoice to see themselves disciples of the most blessed Prince of the Apostles *Peter*, & committed to his protection and patronage

Chap.

### Chap 23.

Relates, How the rest of the Scots admitted the Apostolike manner of keeping *Easter*, and shaving their Crownes by the *Bede*. means of *Egbert* a worthy Priest. Onely the *Britanes* (saith *Bede*) remain still hardened in blindness, whereas all *English-men* are in all points throughly instructed in the Rule of the Catholick Faith.

*Egbert* on *Easter day* after he had said solemne Masse in remembrance of our Lords Resurrection, departed this life: Saying of so-  
lemnne Masse The Brethern rejoicing to see their Master passe to God to be their Patron and Intercessor.

Chap.

## Chap. 24.

Saints our pa-  
trons and Inter-  
cessors.

In what esteem  
Religious life  
was at the wri-  
ting of these.

Relates, Who were the Bish-  
ops at this time through all  
*England*; and how, all things  
now being brought to unity,  
many, as well Noble, as Pri-  
vate, laying aside their Armes,  
earnestly strove to get both  
themselves and their Children  
to be shaven, and tied with  
*Monasticall Vowes*, rather than  
to exercise themselves in war-  
like affaires. This is at the pre-  
sent the state of *Britany* this  
year of our Lord, 731.

The

out of Bedes own words.

The end of the History  
of the Church of Eng-  
land.

The words of venerable Bede in  
the 3 volume of his works.

**T**Hus much touching the Ecclesiastical History of the *Britans*, especially of the *English nation*, as I could learn by the writings of my Ancestors, by tradition of my elders, or my own knowledge I Bede, the servant of God, and Priest of the Monastery of the B.B. Apostles *Peter and Paul at Wyre-mouth*, have brought to an end. When I was seven years old I was delivered by the hands of my friends to be brought up of the R.d. Abbot *Benedict*, and afterward to *Ceolfrid*. In which

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Ago-

## Englands old Religion, &amp;c.

Monastery spending all the dayes of my life I applyed my whole study to the meditation of holy Scripture, observing regular discipline, and dayly singing service in the Church. In the 19 year of my age I was made Deacon, and at 30 Priest; which orders I received by the hands of the R<sup>d</sup>. Bishop John of Beverley.

Of this John  
see B. 5. c. 2.

Dear Reader I doubt not but in perusing of this book many thoughts will arise in thy mind touching the author thereof, the authority of the copy, and the sincerity of our true dealing therin; now then is the proper time to read again the preface where I am confident thou wilt find full satisfaction in all.

FINIS.

APR 16

## Faults escaped.

IN the Preface, page 1. line ult. dele s in disiutants. Leaf 3 l. 1. dele it. Page 26. line 13. for legs read leg. page 36. l. 15. for were r. was. p. 5 l. 3. for Angels r. Angles p. 53. l. 13. for them r. him p. 58. l. 17. in the margent for 904 r. 604. p. 81. l. 2 for redwals r. redwal. p. 81. l. 20. for buli r. built. p. 116. l. 10. for plat r. plot p. 132. in the margent superogation r. supererogation p. 135. l. 2. for peaple r. peaceable p. 136. read Reliques gilt for Kings p. 150. l. 12. for berring r. Berkings p. 151. in the margent r. habitation seperate from men. p. 153. in the margent r. consecrated p. 154. l. 5. for ediburge r. edilburge. p. 155. l. 5. for sister r. sisters. p. 161. l. 3 for salvation r. splendor. p. 167. l. 12. for celestial r. clerical p. 167. l. 18. for by the boy r. of the Boy. Entichus r. Eutichus. p. 137. l. 1. hitherto p. 192. l. 9. dele punctum at prophetic p. 193. l. 1 for flock r. flockt. p. 197. l. 20. for rejoice r. rejoiced p. 123. l. 12. r. lyeth for dyeth. the marginal note p. 240. saints our patrons and intercessours must be placed at the end of the cap. 23. p. 239.